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CONTENTS

Articles

- 1 ... A Modern Japanese Buddhist's Faith ... Fumio Masutani
26 ... Tenshō Kōtai Jingū-kyo (The Dancing Religion)
... ... Sayo Kitamura
43 ... The Testimony of Believers ...
48 ... Religion and Modern Life II ... prepared by Yoshiro Tamura
— A Report of Three Round Table Conferences —

Reviews

- 67 ... Lewis, The Religions of the World Made Simple
... ... Yoshiro Tamura
76 ... Allen, A Seminary Survey (2) ... A. F. Verwilghen
80 ... Landis, World Religion

Religious World in Japan

- 81 ... Questions and Problems
83 ... Chronology of 1961 (April to June)

Institute News

- 89 ... Comments by readers

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Mrs. Kitamura and a group of her followers visited the Institute on the day the sermon was preached and demonstrated the sacred dance for which her religion has become so well-known.

The interview with Professor Masutani was a part of the project that resulted in the publication of *Living Buddhism in Japan*, in which only a fraction of the total ten two-hour interviews were reported. In this issue Professor Masutani's interview is published in full. Unfortunately he is abroad at present and it has not been possible for him to examine the final revision of the interview before publication.

A MODERN JAPANESE BUDDHIST'S FAITH

An interview with

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Introduction

Young men today appear to have become decadent and nihilistic because they have become sceptical regarding moral and religious authority and have lost sight of the significance of life. They are, indeed, at a loss as to how to live, and are asking religious leaders very fundamental questions. Consider, therefore, if you please, that you are being asked these questions today by a young man who regards you as his spiritual advisor.

The Meaning of Human Life

Q Competition among students in this age is intense. Young men and women have to study day and night in order to get ahead. They work like machines. Then one day they ask: "What is the use of all this hard work? Isn't death the end?" Whatever the reason, the meaning of life has gone. What do you think of this?

In the past people generally tried to find some significance in life by picturing to themselves their rebirth in the Pure Land or paradise. The present generation, however, is no longer deceived by such talk. It is impossible to lead young people by ascribing the significance of life to such an ideal. Which is better, to lead people to another world, or to some ideal in this life? As a modern, I think that it is better to set up an

ideal in this world. This is the Buddhist way of life.

Buddhism does not have to have the ideal of a paradise in order to exist. Originally Buddhism was more advanced, more practical, and more worldly. In Zen^a Buddhism, for example, we find, the expression, "Do not rely on the future."^b This idea of concentrating on the present is firmly held today. In Jōdo^c Buddhism we can find the idea of another world, but this is losing its attractiveness.

The essence of Buddhism consists in making every possible effort in this world. If Buddhism has anything to teach young people today, it can do so only by emphasis on this essence. Only in this way can Buddhism guide them. Japanese Buddhism in the past has taught about another world. But, if Buddhism returns to its true character and teaches the significance of utmost effort in this world, it will certainly move the minds and direct the lives of young people.

Q Young people today are generally inclined toward realism but at the same time, it seems that they cannot find anything in realism on which they can rely, anything they can regard as an aim or as their spiritual support. In this sense, is the essence of Buddhism which you have just mentioned sufficient for them?

Support is not something that comes from outside. Regardless of whether Buddhism can or cannot give young people ready-made support, religion at present has none to give. Buddhism teaches that the way for them to find a support is in aspirations. When we understand clearly to what we aspire, we can exert ourselves and have support.

a. 禪 b. *Goji o sonsuru nakare* 後時を存するなかれ c. 浄土

Buddhism stresses aspirations. This is indeed important and should be given more consideration. In Buddhism there is a saying: "It is very difficult to be born as human beings, but we are already born as such." This is an abstract expression which means that, since we have already been born, we have to lead a life worthy of the name. This is our aspiration.

Aspirations are none other than ideals. Some people's aspirations may be abstract, while others prefer a more concrete form. In the *Daikichijō-kyō*^a there is a passage which reads: "The greatest happiness of a man is to be filial to his parents, to take good care of his wife and children, and to be engaged in a respectable occupation." This reveals the highest of all human aspirations. It is the desire to lead an ordinary but significant, pure life.

If a man does not have this aspiration, he will see no significance in filial duty, care of his wife and children, daily hard work and money-making; and he may think that all these are just for the purpose of eating. Everything depends upon whether or not a man has any aspirations. Our aspirations are betrayed and obstructed every day; but when one has definite aspirations, and leads one's life with these always in sight, life becomes meaningful.

We might be said to be scholars splitting hairs. If we did not have aspirations, we would regard what we are doing as meaningless. The same can be said of the young people who are looking for work. They secure positions about the way they buy lottery tickets. But if in a given position a person does not do his utmost with genuine aspiration, his life becomes

a. 大吉祥經, Mahā-maṅgala-sutta, (Pali).

quite meaningless. His work hours are only exchanged for money, while other hours are spent in thinking of drinking and recreation. This is because he has no aspirations in his life.

Jōdo Buddhism speaks of the original vow of the *Nyorai*.* When we speak of aspirations, we human beings are the subject. I think it is a matter of great importance to speak of our aspirations, our ideals, in Buddhism. Buddhism teaches us how to grasp, set up, or produce these aspirations. Buddhism does not give them to us ready-made.

Ineffectiveness of Religion and Social Reform

Q You have just mentioned job hunting. Some young people are sceptical about the effect of religion or faith. For example, the desire to study is not satisfied because poverty prevents studying at a university. Furthermore, it is impossible for them to find a good job, even though they desire to work hard.

The desire to give alms to the poor is not fulfilled because they lack the means. Thus, they come to think that their aspirations are not possible of attainment by means of religious faith. Indeed, young men say that the suffering and evils of life should be taken care of by society, that is, they should be handled by social reform. They ask if it is not deception to try to bring religion into the picture in such a case. What do you think of this?

The present political trend is toward changing the social system first. If, however, we look carefully at the political world itself, we notice the existence of a problem which needs our further thought. The question is why the political world cannot attain its many ideals. It boils down to the problem of

* 如来, Tathāgata (Skt.), the title of the Buddha; one who has arrived at and come from the truth.

men. In short, there can be no hope if we leave political matters in the hands of the present members of the Diet. I feel definitely that nothing can be attained by those who take the helm of political affairs with only their own interests in mind, though they keep up appearances.

If the social system has to be changed, effective, righteous, and thorough reform depends upon men. This being the case, which is more important, social systems or man? After careful thought, we realize that man is the problem. But further thought on the subject leads us to the problems of the social system, while still additional thought on the social system brings us back again to the problem of man. Thus the problem is that of man. It is, after all, because of our way of existence. We are individuals and at the same time social beings. In other words, man can lead a better life by means of reform both within and without.

Concerning the appeal of youth to the effect that, although they have the will, they can do nothing; if they would reflect for a moment, the idea that they are neglecting the development of the individual would naturally come to them.

In Buddhism the fable of "The Gem*" is often quoted. When the jewel is put in mud, the surrounding mud is purified. This is quite the opposite from our idea; but I believe we can find similar examples around us. For instance, the surroundings of a respectable man are purified. Therefore, one should not take a passive attitude and say that unwholesome surroundings make man helpless.

* *Mani-hōju* 摩尼宝珠

As is said in the *Hokku-kyō*^a, a religious life is to live without malice among people with malice, to live without pain among people with pain, and to live without avarice among people with avarice. A man who complains about life and leaves everything to others or to his environment, is leading a life without aspirations. I am of the opinion that a man should make life worth living; that is, he should live a life of aspiration by drawing upon religion. Buddhism is not a religion given from outside but a religion by which one can create light within oneself. If a man recognizes the necessity of leading such a life, he may be regarded as a Buddhist.

The Cause of Misery—Karma and Fate

Q We often find cases where an assertion is made to the effect that a certain belief has some efficacy or leads to the cure of illness. This, I think, means that in human life happiness in the ordinary sense is somewhat eagerly sought for. For example, there are people who are so weak that they often become ill, people who can never find jobs or are always poor, and people who, despite hard work, fail to get good positions. Those people feel their misery all the stronger when they compare their lot with the happiness of others. In such cases, they are blamed for their insufficient effort. But they themselves feel that their efforts never help them to get out of their misery. Some of them, therefore, become fatalistic, that is, they are reduced to thinking that they are helpless, that they cannot do anything.

From the Buddhist point of view, such misery is said to be the result of one's karma, that is, what one has sown. Therefore, one cannot ever escape the karma of his past.

In this connection, there are in this world those who, though doing wrong, are apparently living very happily, while there are those who, though doing good and working hard, are not finding life easy and are consequently unhappy. There must be many such cases. Thus, we are often asked if the Buddhist law of causality is contradicted here. The law teaches that good deeds

a. 法句經, Dhamma-pada (Pali)

bear good results and wrong deeds bear wrong results. This is, I think, related to the problem of karma. What is your opinion?

The accepted idea of karma is mistaken. When we study Buddhism as taught chiefly in the Agon Sūtras* we know karma is not to be understood in this way. According to the young men, their karma is behind them. However, karma, as treated by the Buddha in the Āgamas, is a matter of the future. If stress is placed on the law of cause and effect, as related to the past only, the idea will be very similar to predestination. There is, however, a great difference between the teaching of Buddhism and predestination.

To place karma behind means a passive attitude. The Buddha placed karma ahead in the future. In other words, he regarded karma as a self-formative principle. The greatest cause for the misunderstanding of Buddhism in any age is to consider it passive. Buddhism then becomes quite the opposite of what it should be.

We must always look at Buddhism from a positive and active point of view. When karma is accepted passively or negatively, the concepts of a fatal karma (*shukugō^b*) or sinful karma (*zaigō^c*) are born and Buddhism becomes what it was not originally. However, in the history of Buddhism, as you know, great stress was placed on thinking of karma fatalistically. Such an idea will be accepted when a man's energy is failing him, but it will not attract or help active young people.

The Buddhist idea of karma can be of use to young men only when it is regarded as a matter of the future and is self-

a. 阿含, Āgama (Pali, Skt.), canons of primitive Buddhism. *b.* 宿業
c. 罪業

formative. In that case, the present deeds of the physical body (*sh.n^a*), speech (*ku^b*), and will (*i^c*) are made central. The Buddha taught us that it is not by birth but by karma, that is, deeds, that we become saints or are degraded. To surrender to a fatalistic idea of karma is not the original attitude of Buddhism; but after the Buddha's time karma was often understood this way and it became the basis for oriental withdrawal. For example, in Buddhism there are many misused terms which have resulted in oriental retrogression and our negative way of living. Originally the idea of karma was progressive. We must concentrate on the karma of the future.

In spite of this scholars of the *Yuishiki**, for example, are attracted by the fatalistic view of karma. Some people appear to even advocate the theory that the essence of religion lies in the fatalistic idea of life expressed by the oriental concept of karma. This is what old people may say, but we think of karma as a principle that gives encouragement. In the Buddha's interpretation of karma it is clearly shown that men become saints not by birth but by karma, that is, deeds.

Q Buddhism teaches that an effect needs not only a cause (*in^d*) but environment (*ene*). Then the question is whether or not the concept of environment is the same as the idea that one's own efforts are of no use without the improvement of social conditions. What is your opinion?

First of all I should like to say that it is a mistake to separate the cause from the environment. Cause and the surrounding circumstances mentioned in Buddhism mean conditions

a. 身 b. 口 c. 意 d. 因 e. 緣

* 唯識 Vijñapti-mātrata (Skt.), Pure Consciousness.

(*jōken*).^{*} So by *engi*^a, that is, dependent origination, or the chain of causation, we mean a life affected by conditions.

There are two types of conditions, one betters life and the other makes life worse. From this point of view Buddhism is in no sense idealism.

It even has a materialistic tendency. Therefore, such an idealistic expression as "The three worlds are nothing but a matter of the mind,"[†] is a later, far-fetched theory.

In adjusting conditions it is necessary to take into consideration both inner and external conditions. The inner conditions (*in*) are, as the Buddha often emphasized, avarice, hatred, and ignorance. Along with these inner conditions, the Buddha always considered external conditions (*en*). He always enquired into the principal external conditions. In view of this I doubt the propriety of separating a cause from environment. The effort to adjust and change conditions should sometimes be directed inward and sometimes outward. I think this is Buddhism.

Q It is often said that Buddhism is idealism. Isn't it dangerous to use this expression without careful thought?

Yes, it is. Such an idea is not only dangerous but also very far from Buddhism. The *Yuishiki* school had idealistic concepts and in extreme epistemology such concepts are employed. Examples of this can also be found even in European

a. 縁起

* 条件, This expression is unique with Dr. Masutani.

† *Sangai yui isshin* 三界唯一心: The three world are the worlds of desire-driven beings, the world of beings with forms, and the world of beings without forms.

schools of philosophy. Such concepts naturally appear when psychoanalysis is carried to an extreme; but the existence of matter is never denied on that account.

Creation by God

Q With respect to the problem of happiness, there arises a question which conflicts with the Christian way of thinking: if God created man why didn't he make him more fortunate? Christians will laugh it off, but they cannot neglect the question since a considerable number of people ask it.

When we compare Buddhism with Christianity we can find many similarities as well as differences. But the most basic question is, after all, that of creation, which you have just mentioned. In Christianity man is a creature, that is, something created. In my opinion, however, the concept of man as a creature is almost non-existent in oriental thought. What, then, is man? He is *sattva*,* the equivalent of the Greek *on*, that is, existence. There is a fundamental difference between the idea of existence (*sonzai*^a) and that of creation (*sōzō*^b).

The Greeks thought of man as an existence. When Buddhists think of man, he is always an existence. I think this is the most fundamental difference between Christian ideas and ours. Hence arise many other differences. Of course, there are many resemblances but even so, there are shades of difference. When we pursue the shades of difference, we notice the disparity between the idea of a creature and that of an existence.

a. 存在 b. 創造

* (Skt.) being, *ujō* 有情 (Jap.)

A MODERN JAPANESE BUDDHIST'S FAITH

When we think of matter, including man, there are three aspects. They are : who created it, what constitutes it, and how it changes. As a representative example of European ideas, Christianity answers the question of who created matter, and the early Greek philosophers tackled the second question of what it is constituted. After Heraclitus the Greeks began to think of the changes in matter. Buddhism considers man an existence and teaches that he is impermanent.

On the other hand, the Japanese, generally speaking, are lacking in the consciousness of being creatures even when they embrace Christianity. This is, I think, the reason why they cannot be real Christians. If I had the consciousness of being a creature, I would be a Christian, but I can never have it.

Illness and Faith—Incantations and Sin

Q Next, let us treat the problem of illness. When a man is taken ill he is often advised by religionists to embrace some faith ; but he is usually sceptical about the effect of faith on his illness. Moreover, on the ground that the illness is a manifestation of his sin, he is sometimes advised to get rid of his sin by means of faith. If a person has been reckless and his illness is the result of recklessness, he will surely have a sense of sin. But, if his is a case of an unavoidable illness, like leprosy or a congenital deformity, is it not cruel to tell him that his disease is a manifestation of his sin? What is your opinion?

Religion cannot neglect illness since it is one of man's greatest evils and the cause of his suffering. The problem of illness needs careful consideration. The reason why the question is taken up here is that recently we have seen many new religions become prosperous because of faith-cures.

Now we must think seriously of illness. To answer the

question, first of all let me say that it is a mistake to think that religions should not be engaged in the treatment of illness. If a religion takes an attitude of indifference to illness merely as a reaction to those religions solely engaged in curing illness, such a religion goes to an extreme in the opposite direction.

When we consider the assertion that religion can cure illness we assume mainly an idealistic point of view. As I have said, we must realize that idealism is not Buddhism. The basic attitude of Buddhism is to adjust to existing conditions.

Illness can be regarded as the cause of sin or evil, or as a natural phenomenon. In view of the nature of the physical body, of course, it is a natural phenomenon. A natural phenomenon takes place of itself and is not punishment or something caused by a supernatural being such as God.

The oriental expression, "disorder of the four elements," is indeed very good. It means that illness is caused by the rupture of the harmony of the four elements: earth, water, fire, and air. Buddhism takes this condition into consideration. Therefore, I think that to ascribe everything to the mind is a big mistake which Buddhism does not approve. However, this does not mean that in adjusting to conditions the mind is not essential. One's mental attitude is naturally a necessary element in adjusting to conditions. The question is to what extent the mind affects illness. The truly Buddhist attitude is to carefully observe and analyse conditions as well as the mind. Buddhism is not a religion which becomes idealistic by an excessive emphasis on the mind.

Now I should like to treat the problem of longevity. Although there are very few exceptions, most of the great priests lived

long. The Buddha lived to be eighty years old despite bad surroundings. Shinran* died at ninety and Hōnen† at eighty. I think there is a secret in Buddhism which prolongs life. In the case of Buddhism, adjustment to external conditions is accompanied by an adjustment to inner conditions. Taking nutrition and perfect medical treatment cannot guarantee longevity, if a man has avarice, hatred, and ignorance. Thus, the great Buddhist priests can be regarded as giving us lessons concerning illness and a long life-span.

Q We should like to discuss now the relation of sickness and incantation. For example, in the case of illness and accidents great stress is placed on incantations by the Shingon^a and Nichiren‡ sects. What do you think of this?

To tell the truth, I do not know much about the incantations of Nichiren Buddhism. In Shingon prayers and incantations are often used. We can only say that there is no knowing the effects. I think that the various sects themselves, and society in general, misunderstand Shingon Buddhism. We should direct our attention to the fact that esoteric Buddhism places emphasis on the subconscious and that this suits the modern way of thinking. And, because of the emphasis placed on the subconscious, it can call up things in the subconscious by more primitive and simpler methods than the system of wisdom in Southern Buddhism.

Also Shingon adopts the method of moving what is in the deeper recesses of the subconscious by something thrillingly

a. 真言

* 親鸞 (1173~1262), the founder of Jōdo Shin Buddhism.

† 法然 (1133~1212), the founder of Jōdo Buddhism in Japan.

‡ 日蓮 (1222~1282), the founder of Nichiren Buddhism.

mysterious. This is the true aim of these sects. If we put the Shingon sect on the same level as other exoteric teachings we cannot grasp its real significance. For a long time I did not like Shingon. I thought it almost worthless. But as I looked at it closer I came to know that it aimed at moving the self lurking in the depth of the subconscious.

Here, I believe, lies the significance of incantations. In Nichiren and Shingon Buddhism incantations are used for curing diseases. My own interpretation is that this is a method to move what is lurking deep within oneself.

Q We have referred to illness and sin. Would you please elaborate on this matter a little more?

It says in the Bible that "the wages of sin is death." In this case it is not illness but death that is mentioned; but there is a similar idea that illness is an indication of the existence of sin. I do not think that Buddhism has a similar concept. I should rather say that Buddhism does not have a concept of sin, at least, not primitive Buddhism. What we find is not sin, but concern about the sufferings and limitations of human beings. This is the basic point of Buddhism. Disease is never considered as the price of sin, though in ancient society the price of sin was often thought to be disease and death.

Q Doesn't the assertion that Buddhism does not possess a concept of sin, especially the Christian idea of man's original sin, lead to the criticism by Christianity that Buddhism does not have much of a religious spirit?

At present, since Christian concepts have entered into the Japanese mode of thought, I consider such criticism to be ap-

propriate. We find religions with little idea of sin, first in India and then in Greece. The equivalents of Christian sin are Greek vice and Indian suffering. It is a Christian way of thinking to say that the absence of the idea of sin means the absence of a religious nature. The idea of sin appears only when it is accompanied by the idea of the punishment of the sinner. Of course, we can find the idea of sin in primitive Buddhism; but in that case the precepts are indicated. Only the violation of such precepts is regarded as sin.

The punishment of sin is not compatible with the nature of Buddhism.

In later Buddhism, however, the idea of sin became rather strong. In Jōdo Buddhism stress is laid on the grave sins. But even in this case, in its nuances the idea is quite different from the Christian idea of sin. After all the idea that a religion with little concept of sin is shallow arises because that religion's value is not recognized by a different religious system.

Incurable Disease—Death

Q Here is a question concerning disease and death.

A man has been told by his doctor that he has an incurable disease. He is now weak and his doctor has given up hope of the patient's recovery. However, the patient desperately wants to be well again or to commit suicide if it is impossible to become well. If, however, he has to kill himself, he is still afraid of death. How should we take care of his sentiments in such a case?

One of our well-known scholars was recently diagnosed as having cancer. Practically, he was given a death sentence. The reaction at such a time depends upon the plan of life and

the religion of the man. This scholar said that when he was told that he had cancer, he was unable to console himself by the expectation of rebirth in paradise. He said that he relied on the belief that he had done his best. I told him with a smile that he had a Buddhist faith. Anyway, the question is whether a man is prepared for death or not. To make the decision at the very moment is too late; but I do not mean that it is absolutely too late, because one can start making preparations any time.

Immortality of Souls

Q Here is a question concerning death and immortality. The youths who ask questions usually refer to the problem of the immortality of the soul. They say that the Buddha denied the immortality of souls, that is, the idea that bodies decay but souls continue to live. However, at present, in Japanese Buddhist circles, memorial services are held as masses for the repose of ancestral souls. This is because the existence of souls is recognized. If not, the services lose their significance. Therefore, they ask, "Is not the attitude of the Buddha contradicted by these ceremonies for the ancestors? And if the Buddha denied the immortality of the soul, what does happen after death? Does it mean the end of everything? What is your opinion?"

Sakyamuni denied the existence of the soul (*reikon*^a). This was because his theory was based upon dependent origination (*engi*^b). In other words, everything changes according to conditions. This is the unique attitude of Buddhism. From this point of view, it is a contradiction to recognize the soul as the center of a self which is static and never changes. Sakyamuni denies this.

a. 靈魂 b. 緣起

Some may say that this will lead to the nihilistic idea that nothing remains after death ; but this is not correct. I think it is very difficult to understand the original Buddhist standpoint based upon the denial of the continual existence of souls. The fundamental idea of Buddhism is the Middle Way. This is very difficult to understand, and it is because of this that later Buddhism came to adopt the ideas of karma, masses for the dead, and other ceremonies which were based upon the existence of souls. This trend was especially strong in China. Then later it was introduced into Japan and gave birth to doctrines based on the existence of the soul. This may have been historically inevitable. But, although Buddhism denies the soul, the religion may still be interpreted as a religion presupposing the existence of souls. However, the fundamental attitude of Buddhism is a denial of the fixed existence of souls. The original way of thinking of this religion is centered in the ideas of karma and *santana**, that is, succession. Herein lies the rationality of Buddhism.

Q To pray for the repose of the souls of ancestors is an adaptation to human desire. From the original point of view of Buddhism, masses for the ancestors contradict the teaching. Is that what you mean?

The masses for ancestors, that is, considering them as souls, is not in line with Buddhism. Our human sentiment is, however, to remember parents and other ancestors because we inherit their karma. In this case, we need not think of the existence of souls.

* Pali (*sōzoku* 相統 Jap.)

A MODERN JAPANESE BUDDHIST'S FAITH

Q It is often asked in regard to the religion of karma and self-consciousness whether the self follows the karma that continues its existence after man's death.

Sakyamuni told us that the ego does not exist and so the existence of the fixed self has to be denied although karma remains.

Q Then do you mean that karma is not of the self because the self disappears despite the existence of karma?

Herein lies a contradiction. But it is because you presuppose the existence of a fixed self. If you could have the dynamic idea that the self does not exist, you must feel joy toward the karma you leave behind. Even if the self is decomposed, you must feel delight.

Q Then I might say that if the self which feels the delight is gone, the remaining karma is nothing,

This assertion is made because of nostalgia for the conventional theory of souls. Some people try to make the utmost effort in this life instead of being desperate because of the expected extinction of their lives. In short, their idea is to do their best although nothing remains. To think that everything depends on the existence of souls is to be deceived. Buddhism gives the people the idea that they have to work hard in this life because they were fortunately born as men.

Q Buddhism does not accept the idea that after death nothing remains, nor that souls are immortal. The idea of karma transcends both these view points. Is this correct?

Yes. Anyway the will to do one's best in this life does not depend upon the existence of the soul. It depends on the existence of ideals, the sense of righteousness and aspirations.

Buddha and God—The Pure Land after Death

Q Here is a question concerning the world after death. In Buddhism the existence of the Buddha in the Pure Land after death is mentioned. For example, Kuon Shakamuni-butsu^a and Ryōzen Jōdo^b are mentioned in Nichiren Buddhism and Kuon Amida-butsu^c and Saihō Jōdo^d in Jōdo Shin Buddhism. Now the question is do such Buddhas exist as transcendental beings with a personality something like the God of Christianity, and does the Pure Land exist as a real world where we go after death?

In original Buddhism, there is no transcendental deity, such as there is in Christianity. Buddha means an enlightened man. Therefore, we ourselves can become buddhas. Buddhas who are other than ourselves and who have transcendental personality do not exist. What exists is ourselves who are to be buddhas.

In Buddhist preaching an illustration is always given with the ability of the person who is listening in mind. For example, an explanation is sometimes based on reason and sometimes on allegory, which is somewhat like mythology. The contradiction you have pointed out disappears when you understand the various kinds of explanations. Allegories and the theory of destiny are mythological interpretations. The difference is the difference in the ability of the seekers.

A buddha is an ideal man. Man tries to become a buddha. When we read the sutras, we come across many buddhas and tathāgatas.

Some sutras tell us that there are various kinds of buddhas,

a. 久遠釈迦牟尼仏 the eternal Sakyamuni Buddha. *b.* 靈山淨土 the Paradise of Vulture Peak, the Pure Land of Sakyamuni Buddha. *c.* 久遠阿彌陀仏 the eternal Buddha Amida. *d.* 西方淨土 the Paradise in the West, The Pure Land of Amida.

or even that the world is filled with numberless buddhas. This is quite natural for Buddhism. The ideal becomes materialized in various forms. The son of a greengrocer has the ideal of becoming a great greengrocer. A scholar has his own ideal. Scholars of different fields have their respective ideals in order to solve different problems. The ways in which ideals are conceptualized are numberless, and so a buddha takes numberless forms. Each type of humanity has its own ideal man and a buddha is nothing but an ideal man. Kenji Miyazawa's* poem "Not to be defeated by rain or wind . . ." describes his own ideal man. He concluded the poem by saying "I should like to be such a man." The man is his buddha.

Because the poet was a man of the modern age, he described his ideal very concretely. However, since there are many people who cannot understand an ideal as it is, it is necessary to explain it in mythological terms based on allegories. For this reason, many oft-changing things appear in Buddhism.

Q In Christianity, God is a personal being who exists as an absolute existence beyond man. From the Buddhist point of view, is preaching this idea called expediency (*hōben*)?

Christianity never thinks of expediency. The starting point is quite different. As I have already said, we begin with the idea that man is an existence. Christianity starts with the idea that man was created. First there was God. God is not an expedient, but a fundamental being. If God is regarded as an expedient, this religion would become Buddhism. In that case

* 宮沢賢治 (1896~1933), a famous writer of juvenile stories who had faith in the Lotus Sūtra.

a. 方便

God is no more the God of Christianity. The God of Christianity must be the God of Abraham and Moses. The God of Christianity is that from which everything originates. The Buddha Amida has definite characteristics of an expedient being.

Also a bodhisattva* is the expression of an ideal. Herein lies the essence of Buddhism. However, the God of Christianity is quite different.

Q A very devout Christian said: "The fundamental sentiment of human beings is to seek for such a transcendental existence. This sentiment arises because of the existence of God." As for Buddhism, Nichiren Buddhism, for example, speaks of the attainment of Buddhahood in this life and identifies the Pure Land with this world; yet it preaches that men are reborn in the Pure Land where they meet the Buddha. This shows that man is attracted by the idea of an existence beyond him and this world. Lelievers of Pure Land Buddhism chant *Namu Amida-butsu**. Unconsciously imagining the Buddha Amida as a personal being transcending man, they try to go to him for help.

It is a basic problem of human psychology. Nichiren's ideas include many contradictions and foreign elements. It is a mistake to think of his ideas as perfectly organized. The fact that many of the new religions developed from Nichiren Buddhism shows that there still remain contradictions and foreign elements.

Non-killing and Capital Punishment

Q Next let us take up questions related to laws and government. One is concerning capital punishment. In Buddhism stress is laid on non-killing. What is the bearing of this on capital punishment?

* Skt. (*bosatsu* 菩薩 Jap.), one who seeks enlightenment (*bodhi*, Skt. *bodai* 菩提 Jap.) not only for himself but for others.

† 南無阿弥陀仏 Adoration to the Buddha Amida.

That we should not kill living things appears to be quite self-evident, but in fact it involves many contradictions. For example, does one allow a mosquito to stay on one's body? It is also related to the eating of meat and killing in war.

I myself have felt the contradictions in this matter for a long time, but recently have arrived at a conclusion. My way of thinking is similar to Gandhi's interpretation of non-injury (*ahimsā*). In other words, it depends upon whether or not one has a cruel mind. One should not be cruel in war, in killing a mosquito, or in eating meat. I believe if one kills a mosquito with a cruel mind, the cruelty is not limited to the dead insect but is reflected within oneself. In this sense, one should attempt to abandon a cruel mind. When one faces an enemy, one has to fight, but even then one should do so without a cruel mind. Gandhi said such must be the spirit of *ahimsā* for the people of to-day. My solution is the same.

The problem of capital punishment can be solved in the same way. The members of the family of the victim of a murder should not think of the death sentence as given to the convict in revenge. That a man who by nature kills other people should remain in society as he is, is a problem which requires deep thought. Certain religions take definite attitudes toward capital punishment. In Buddhism, however, the general situation has to be taken into consideration and the matter must to be treated as a legal question.

One should not say thoughtlessly that Buddhism is absolutely against capital punishment. For example, in a society where murder occurs, if circumstances require, a legal system such as capital punishment may be necessary. At any rate, the problem

depends on the general and correct evaluation of present social conditions. The abolition of capital punishment should not be carelessly advocated.

Buddhism and the Emperor System

Q Now in regard to the emperor system, how is the emperor system to be interpreted from the Buddhist point of view? Generally speaking, Buddhism is said to regard the state as a matter of contract. From such a point of view, a king should be elected by the people. Isn't it a mistake to think of the Emperor as absolute? What do you think?

With respect to this point, I think Buddhism has some legendary elements. The system of government in which original Buddhism existed was that of a republic. On the other hand, such a kingdom as that of Magadha had also been established; but it was really a communal tribal states. Therefore, it is quite natural that we find the theory of state contract in Buddhism. However, we cannot draw a definite conclusion from the teachings of the Buddha concerning the attitude of Buddhism to the state.

In short, the Buddha thought that each individual was the highest existence. Therefore, in an emperor system, kingdom, or republic, the idea must be maintained that the value of each individual is highest. If, therefore, the emperor system is interpreted as one in which people have to die happily for the sake of the Emperor, the system has to be disapproved from the Buddha's point of view.

I am of the opinion that the present emperor system may remain as it is, but the idea of dying for the sake of the Emperor is not necessary. Man does many things through symbols.

Language is a symbol. The carving of images of the Buddha is also a symbol. When these are used for good purposes, they are good. The Emperor is a great symbol. If it is used well without sacrificing the value of the individual, we need not think of the abolition of the emperor system.

World Peace and Buddhism

Q Finally, there is a question concerning world peace and religion. It is related to the helplessness of religion. From time immemorial, religion has existed but war has not gone out of existence. On the contrary, the trends are in the opposite direction. How much of a contribution has religion made to world peace? Where can we see the effects of religion. Isn't it true that religion does not have the power to go into the inter-relations and conflicts of nations? What is your opinion?

If you think that peace will be realized on earth if Buddhism plays its role, you are too optimistic about human history and destiny.

Sakyamuni, who was the great preacher of Buddhism, was able to prevent the armies of the surrounding empires from attacking his own country three times, but finally he failed. The role of Buddhism is to calm and purify the human mind and to guide people to have aspirations for progress. It is unreasonable to demand that Buddhism, Christianity, or other religions eradicate war with one stroke. When we consider the role of Buddhism, Christianity, and other religions, we know that the problems of humanity are eternal. For example, Buddhism despises avarice, but this vice never disappears. Prejudice, although despised, never goes away. The annihilation of avarice, hatred, and ignorance has been advocated for 2,500 years since the day of the Buddha, but these vices still exist.

But it may be said that religions are playing their role if even to a very small extent they are directing people to the destruction of such vices. The improvement of man is the eternal duty of man. People think that the appearance of the Atom Bomb will mean the end of wars, but, nevertheless, hostilities flared up in Suez and Hungary. Now people say there is the possibility of atom bombs being used. Each age has had its counterpart of the Atom Bomb. We must see the function of religion to be in its power to lead human beings only little by little toward a better course.

Prayers in front of shrines and preaching at temples will not bring about peace at one stroke. Therefore, it is a mistake to regard religion as helpless. The work of religion consists in attempting to bring human beings back to the right road when they are heading in the wrong direction. Thus, religion saves man from destruction. Although regarded as powerless, religion effectively performs its role. In the Japanese way of thinking, the work of religion is *mu*² (nothing) but mighty like the tide of the sea.

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TENSHO KOTAI JINGU-KYO (1)

(The Dancing Religion)

Sayo Kitamura

(Mrs. Sayo Kitamura, the founder of TENSHŌ KŌTAI JINGŪ-KYŌ,* the so called "Dancing Religion," was born on January 1, 1900 on a farm in the small village of Tabuse in Yamaguchi prefecture in the western part of Japan's main island, Honshū. At the age of twenty she married and until 1942 lived the hard life, which is the customary lot of a farmer's wife in Japan. That year, as a result of the destruction of her barn by fire, a series of religious experiences began which culminated on May 4, 1944, in the beginning of direct revelations, or rather, direct conversations between herself and the God whom she believed took up residence in her body on that day.

In the following year numerous unique public incidents are reported to have occurred, but she did not preach her first sermon until July 22, 1954, when she invited neighbors to her home for that purpose. Since then she has continued to preach almost daily, one might almost say, incessantly. She declared

* The name of this sect is composed of the Chinese ideograms used to write the name of the sect's deity and the ideogram *kyō* 教, meaning teaching, which is one of the ideograms commonly used as the ending of Christian and Shinto sect names.

Tenshō Kōtai Jingū, whom Mrs. Kitamura calls the Absolute God of the Universe, is composed of the ideograms used in the name of the mythological imperial ancestress, the Sun Goddess, Amaterasu 天照, and the name of the Inner Shrine, Kōtai Jingū 皇大神宮, of the Grand Shrine of Ise, sacred to the worship of the Sun Goddess of whom the foundress speaks and writes with considerable derision. Ed.

herself to be the savior of mankind, gathered followers around her, and announced that her sacred mission was to establish God's kingdom. A unique feature of her movement, the one that brought her the most public attention, is a form of "creative dancing" in which all the followers participate in connection with their meetings and when preaching. Although said to be spontaneous, it has very plainly become somewhat stylized. Her followers (reported to number 126, 275) call her "Ōgami-sama," meaning "The Great God."

As for her teaching, let her speak for herself. Her sermon (*seppō*)^a—she says that she cannot talk about her movement, only preach—was one of a series of talks sponsored by the International Institute for the Study of Religions.* Editor.)

* * * * *

Mrs. Kitamura began by chanting in an impromptu manner, both the words and chant being improvised and presumably inspired. While the words were generally intelligible, the meaning was not entirely clear.

Na-myō-hō-rengē-kyō

We have worshipped gods thus far. Now, listen. The time for worshipping gods is over. Human souls must go up to heaven. The Absolute God of the Universe** came down into this world to make this truth known. It is the end of the world. In 1944 God declared that the time of worship was over.

Every day, day after day, we read about murders in the papers: parents killing children, children killing parents, hus-

a. 説法

* This talk was given at the Institute on November 21, 1959.

** *Uchū zettai naru kami* 宇宙絶対なる神

bands killing wives, and all manner of killings.

There are only three people who have been sent down to the world by God. They are Sakyamuni, Jesus, and I. I, myself, am not speaking. I am made to speak. Listening to the heavenly instructions. I am putting them into words you can understand.

There are many religions in the world and they are divided into many sects. Even the Christian church is divided into many sects. Looking at this phenomenon, the Absolute God of the Universe couldn't help doing something, so he finally came down into the world.

When you turn on the television you hear voices and see figures. Divine mechanism is the same as a television set. Divine inspiration is broadcasting every minute all day long.

You have a receiver right here. (*She points to her stomach.*) You don't know what I am going to say until you hear my voice.

You know, world events have happened just as I have prophesied during the last fourteen years.

Everyone who understands my words raise your hands. (*Many raise their hands.*) All right. Thank you. I have spoken to many scholars from various countries of the world at Harvard University. No interpreter assisted me, yet I was understood. My speech was understood in spite of the language barrier.

The first step in pious living is purification from the six evils: desire, greed, hatred, pity, love, and lust.

I have a receiver right here, you see; and I listen to every communication. There was a man who visited me five times during the last three years, because he could not find any

savior in America. He didn't understand Japanese, but he preferred to hear my Japanese rather than to listen to my interpreter. If you have a radio set, you can understand everything. If you have no faith, your heart will never be purified. If you want to be saved you must believe in the one God. This is the true faith. If your heart is in unison with the Absolute God, then you are one with him.

You may receive a radio set as you look at me and listen to me. The other day a foreigner came to me. He had never seen me before. He had had a dream. There was a house in a large garden and the house was filled with people. It was owned by a woman, but people were forbidden to approach the house. Yet people went up to it. The garden had no trees at all. Then he awoke.

The dream was so strange that he went to a friend and told him about it. The friend showed him a picture of me in the *Book of Life* (*Seisho*^a). What he had seen in his dream was this picture. He couldn't forget my portrait. So taking advantage of his three-week vacation, he came to Japan to see me. Then he flew back to America.

It is fourteen years since my inner person* began to speak. My inner person never fails me. The world is being moulded as my inner person foretold.

Religion speaks of selflessness. Selflessness is to follow what the Absolute God of the Universe teaches. Religion is nothing but the purification of the soul (*tamashii*^b).

At least two persons among you will never be able to for-

a. 生書, The compilation of the founder's life and teaching. b. 魂

* hara 腹, literally, the abdomen or stomach.

get my face and can't help following me, I am sure.

A man called Dr. M. was studying at a university in Japan for a year and a half. He was a specialist in sociology. He used to visit me every Saturday. He felt my power four train-station-stops before he had to get off to come to my house.

God speaks to your inner person and gives you instructions, regardless of race or country. Mine is the easiest religion to follow. Man has only to follow God's way. He need not study at all.

However wise and pious you may be, I am ready to answer any question you ask, although I won't know how to answer until the words come to my mouth. This way of answering has never failed during the last fourteen years. If a human being lives faithfully, he will come to the world of God and Buddha. But human beings take the crooked way and fall into hell. The Absolute God of the Universe has come down to the world and is giving instructions on the law of going to heaven or to hell, and is showing the way for the peace of the world.

You talk about world peace, but world peace can never come unless you have peace in your own mind. God uses human beings as tools to bring world peace.

You are listening to me and, if your hearts are purified by this, God, who creeps into your inner person, works to bring peace to the world. The peace of the world is realized after peace comes to your soul (*reikon*^a), to your own family, and to your own country.

a. 靈魂

Discussion

Q. Would you explain about your organization and its administration? About life at your Tabuse headquarters? About the believers?

Mrs. K. We have no professional workers. Every believer serves God within his own profession and skill. Mr. Sakiyama^a, who is accompanying me, is a tailor. His employees are all believers. My interpreter has her own dressmaking school in Hawaii. Her apprentice is taking care of the school while she serves here as an interpreter. There are no professional teachers in this organization. Believers are all comrades. There are about 200 branches in Japan. There are 18 branches in America, mainly in Hawaii. The comrades meet together for "mutual polishing*".

If a new meeting place is needed, some comrade is ready to open his home. This is the way the number of branches increases. Believers of other religions make offerings, but we need no offerings because we have no expenses at all.

Recently it was decided that a large auditorium was needed for my preaching. This project was planned and carried out by the believers. They are responsible for the construction. This expense is the only money they have to pay. That's all.

We learn without charge. We teach without charge. We are saved without charge. This is the way we save the world. This is the purpose of the Absolute God of the Universe. This

a. 咲山 * *tomo-migaki* 共磨き

is a divine, not a human, project.

I won't go to America, not even if I get a free passage, if my voyage is for a human cause. I am doing this because this is a divine cause. I am going to New York and to Cambridge, Massachussetts. These belong to my kingdom.

International Day is held every month at Columbia University. When I talked at Columbia, everyone who attended the meeting was happy. They enjoyed my talk and Japan Day more than any of the others. Religion must make man happy. All the religions are too serious and are no good. That religion is a fake which fails to make man happy or improve his lot.

The Absolute God of the Universe called me to this mission. Because of this divine calling I was able to continue to work for the last fourteen years. I am not wise. I have had only six years of schooling ; yet the Absolute God of the Universe came down and made me teach the way for man, using my mouth for the cause of world peace.

I am a tool of God. God became my inner person. People call me a dancing goddess. Dancing isn't my aim. Isn't it the kingdom of heaven, if people feel so happy that they cannot help but dance? Isn't this heavenly bliss? Shall I show you a dance after this discussion?

Q. If you will show us the dance first we can understand why your religion is called the dancing religion.

Mrs. K. Well, I will do that. But remember, we don't dance consciously. Those who dance do their dancing with their eyes closed. Ask your questions after observing our dance. Let us arrange the room for the dance.

(A group of about ten followers dance, while the leader sings. The song begins with "Na-myō-hō-rengē-kyō.")

First of all people must be friends.

(She begins to chant again)

The Kingdom of God is being revealed. The world of devils is vanishing. Religion is nothing but practice. The time of studying religion is over. The period of scholarship is over. Practice, practice, practice. Practice is the heart and the core of religion. If you realize that the teaching is true, you must practice what you have learned. This is everyone's short-cut to heaven. If you want to go to heaven by studying at a desk, you will never be able to go to heaven, even if you spend your whole life at it. If you find the teaching is true, you must specialize in this teaching by purifying your heart. Receive the truth. Make use of it by practice. Otherwise you can never go to heaven. *Na-myō-hō-rengē-kyō, Na-myō-hō-rengē-kyō. (The chant is over.)*

The essence of religion is practice, not study. Christ said that scholars and religious leaders would never be saved. If you stick to a scholar's chair and cherish clerical orders, you will never be saved.

If you find that the doctrine is true, you must simply believe it and go deeper into the truth. The world of devils must become a world of peace.

People with a sword are not allowed to enter the kingdom of heaven. We are building up the kingdom of heaven. The dance you have just seen is the symbol of world peace.

You see, I scold those who believe in me. I speak frankly. I say what is wrong. The Bible and sutras use soft words, don't they? But I use hard and harsh words.

Q. How about your sermons?

Mrs. K. I deliver sermons. They are not teachings. Sermons are the truth. I recommend that you listen to my sermons.

They need no interpretation. Those who do not understand Japanese must listen too and receive what they can.

Q. Did you ever study about Christianity before you began your teaching?

Mrs. K. Does a radio set answer if you ask it why it talks? A radio set won't answer at all. It talks because there is a broadcasting station. I talk because the Absolute God of the Universe makes me talk. I have nothing in my mind. I talk. I just talk and just keep on talking.

Q. What is the essence of your religion?

Mrs. K. Practice. To keep the way of humility is essential for man. I was married to a man whose mother changed daughters-in-law six times. I was the seventh wife. I raised one boy. It is essential for us to be trustworthy wives and trustworthy parents. This is practice. To keep one's life decent and pious is the essence of human duty.

Q. Your members are all over the world. How do you communicate with them? Does someone receive your prayers? Do you dictate them, or do you use a tape recorder?

Mrs. K. God does everything. This is a wonderful mechanism we have. There is a right person for the right place? Those who understand are willing to share with others.

Q. Don't you write anything?

Mrs. K. No.

Q. Does someone write for you?

Interpreter Tape recording is one device we use. Ōgami-sama contributes articles to various periodicals such as *Jinsei*^a (*Life*). Her sermons are edited by Mr. Nakayama^b and others

a. 人生 b. 中山

and are found in *Seisho*^c (*Book of Life*). You may be interested in *The Prophet of Tabuse*.†

Q. Do members read the *Book of Life*? Do they meet at polishing halls (*dōjō*^d)?

Mrs. K. Of course they all read it. There are meetings for members three times a day at the hall: nine to twelve in the morning, one-thirty to four in the afternoon, and seven to eight-thirty in the evening. Local gatherings are held once a week for two hours, from seven to nine in the evening.

Mr. N. spent almost a one year editing the book (" *The Prophet of Tabuse* "), and enjoyed the work very much, so he said. They say that the book is written in both English and American English.

Dr. M. is going to rewrite it in the near future.

My religion is open to all peoples. A student of Oklahoma University, where Dr. M. teaches, wrote to me because she is going to have a baby. Learn without charge. Teach without charge. Save without charge. This is my way.

Q. Isn't there any obligation beside attending the mutual polishing meetings, such as regulations, food, etc.

Mrs. K. No. We are free to do anything. Since World War II everything has been changed, and this has caused much trouble. This situation must be put in order again. People must free themselves from selfishness, praising *Na-myō-hō-rengē-kyō*, both Buddhists and Shintoist together.

Q. Are your disciples able to receive revelations?

a. 生書 b. 道場

* *Tabuse no Yogensha* 田布施の予言者.

Mrs. K. If you become one with God, you begin to talk and talk. You just keep on talking.

Q. I would like to know more about your meetings. Is there any leader at your meetings at headquarters.

Mrs. K. Yes. Two people are assigned to them. All the members are willing to help others.

Q. Who gives the assignment?

Mrs. K. Mr. Nakayama does.

Q. Who appoints Mr. Nakayama.

Interpreter Ōgami-sama does.

Q. I understand this is an organized institution. Who does Mr. Nakayama consult with about various matters?

Interpreter Ōgami-sama.

Mrs. K. Two years ago when I was on my way back from Hawaii, I met two American sailors on board ship. They became interested in my teachings, and one of them used to come to my headquarters. He said that his hands shook when he recited *Na-myō-hō-rengē-kyō*, though he understands no Japanese at all. He wrote to me that this chanting is more valuable than several million dollars.

Q. I understand the Nichiren Sect also repeats this expression, *Na-myō-hō-rengē-kyō*.

Mrs. K. No, it is quite different. Nichiren's is "*Namu Myō-hō-rengē-kyō*."^a Our's is "*Na-myō-hō-rengē-kyō*."^b

Q. Isn't *M,ōhō-rengē-kyō* a Buddhist sutra?

Interpreter Yes. According to Ōgami-sama, however, *Na* is

^a. 南無妙法蓮華經 ^b. 名妙法蓮華經

(Note that, although pronounced almost the same, the ideograms for *a* and *b* are different. Ed.)

"name," *myō* is "wonderful*," *hō* is "sutra," *renge* (*ren-ketsu*) is "putting together," and *kyō* is "sutra." So "*Na-mi-ō-hō-renge-kyō*" means that a humble woman (*Ōgami-sama*) connects both man and God with the heavenly sutra, and is quite different from Nichiren's practice.

Mrs. K. I am not speaking out of reason. I am not a professional religious leader. God resides within me, and makes me speak.

Q. Do you think of yourself, Mrs. Kitamura, as an especially gifted person, something like a prophet? Do you need a successor?

Mrs. K. I am in the line of Buddha and Christ. My granddaughter is going to succeed me. My religion is not grasped through schooling, or reading books. God entered into my granddaughter, and began to talk through her. She is in the third grade. Her teachers are quite confident about her because God is taking care of her.

The other day we had a huge typhoon called IDA, which caused severe damage to the Ise and Atsuta shrines. This shows that these deities are fakes or phonies. The world of devils is vanishing, one after another. The world of God is revealed as the world of devils is fading out. This is clearly shown, and you must see it with your eyes wide open. Man is returning to God by following the true way of man.

If there is a God, there will be no disasters or typhoons. The world of idol worship is over. We have many members

* The ideogram *Myō* 妙 is a combination of the ideogram 女 meaning "woman," and 少 meaning "small." Therefore, according to Mrs. Kitamura, these ideograms *Na* and *Myō* 名妙 together mean "a woman of low name," that is, "a nameless or humble woman."

in the area (*that is, the Nagoya-Ise region. Ed.*), yet not one of them suffered from the typhoon. They say they are quite confident. They fear no typhoon at all. The battle between the true God and the wrong god is fought day and night. The world is divided into two. The true God is siding with the righteous, while the wrong god is helping the wicked.

Q. You say "devil." Do you think there is a chief among devils?

Mrs. K. The god of devils is assisting. Your own wicked thought is evil. The evil spirit is a spirit which lost its way after death. It is not yet purified from evil thoughts. You will be caught with the evil god unless your evil thoughts are cleansed.

Q. What will happen if Ōgamisama dies? Will world peace be realized after your death?

Mrs. K. The world of peace is around the corner. When we danced just now, that was the world of peace. The world of God is appearing, while the world of the devils is disappearing. The reign of God has begun. Those who meet disasters with a smile are under the reign of God. This place is the world of God.

Q. The Bible tells us about the resurrection of the dead. Do you believe in life eternal?

Mrs. K. Human souls are separated from divine souls. God came down to this world so that you may be able to go up to heaven. Man was born into this world to enjoy life. Man came to this world for training in order to go back to God. It will be the end of the world, unless man forgets the human heart possessed by desire for position, property,

and success. Human souls go back to God after having been purified through training.

Q. If souls are sent down to the world, do they come from God?

Mrs. K. Souls are sent down by the Absolute God. You know, there are many kind of lights, but they come from the same electric power.

Q. You say that souls come down to this world from God, and yet they are imperfect.

Mrs. K. That's right. They come to this world imperfect. They come to this world to go back to God again. If you take this way, you are led to hell. If you are in hell, you are just devils even though you believe you are human. Some come from hell and return to hell. I am teaching the human way to return to God, casting away all unimportant things.

Q. You say that human souls were sent to this world from God. Do you mean that those souls came to this world in an imperfect state and must return to God refined in this world? Is that right?

Mrs. K. Those who are from the imperfect world are devils, though they are in human form. Many people forget human training and are seeking success, money, position, and vanity, because they have no leader at all. It is at the end of history that you cannot find the right leader. So the Absolute God of the Universe comes down once in three thousand years, and is calling you to the kingdom. So I say to you, listen to God, listen to me, although my head is empty as a bumpkin.

Q. You said that Christianity and Buddhism are dead religions.
I would like to know why.

Mrs. K. Don't you know that Christ said that he will be with you to the end of the world. The end of the world has come. You know it's over. When I talked at Shibuya Public Hall, a certain American minister who has a doctor's degree came up to me. He had been studying the Bible for thirty-three years, but couldn't understand many things and asked me to him teach about them. He couldn't understand the end of the world, as Christ used the word. He couldn't understand why the Word is God. It is written that God teaches with authority, but he has not met a minister yet who preaches with authority. He asked me these questions one after another. So I told him to listen to my sermon first, rather than raising questions one by one. He said he would listen, and after the preaching he thanked me for real preaching. You have heard that the Word of God is God. If you listen to me and purify your hearts following my sermon word by word, you will grasp the real faith and God will jump into you. Don't you know, you have a radio set right here! (*Points to her stomach.*)

Q. When you heard the voice of God, Mrs. Kitamura, you realized that you had a great mission in this world, didn't you?

Mrs. K. No. I never thought of such a thing. I don't know why. God just began talking through me so loudly that people thought me crazy. They spoke ill of me. But they are following me now, respecting me as the living God.

Q. If you know that some disaster is coming, do you think it

is your duty to tell the people that a disaster is approaching?

Mrs. K. I don't think so. People are anxious to know what God is doing because they want to take advantage of him. I speak what God makes me speak. You know that man Kishi, who is the Prime Minister of Japan. He called me before he was taken to prison. I told him to be strong because he was going to be Prime Minister in later years. I don't know whether I said that it would be after three or five years. Anyhow, he became Prime Minister twelve years later.

He was lying ill of rheumatism. I promised to give him my life, if he had pains while listening to my sermon, and to take his if he had no pains. Well, his rheumatism was perfectly cured, and he is the Prime Minister as I foretold. Prophecy isn't my true purpose. The true God and true religion only teaches man to be a real man and the way to go to heaven. Religions that use medicines and tricks are not religions at all. They are phony doctors and calling on man just for their own sake. They are no good.

Q. Is Mr. Kishi a follower?

Mrs. K. No. He is grateful for what I have done, you know. He went back to the world of worms where he belongs. And I became famous because of this incident. The power of Christ was over eleven years ago. Both Sakyamuni and Christ left their homes and family to perform their missions. I am preaching while I am heading my own family in this busy world.

Several years ago, when we were to go fishing, both the radio and papers said that a typhoon was approaching on

that day. But we dared to go fishing after offering prayer. There were no boats out but ours. We ordered the sea to be calm with our prayers, and our boat with God's children came back with plenty of fish.

Q. Do you think you need the same miracles as Christ did for you to be recognized by the public?

Mrs. K. I didn't know about the miracles of Christ eleven years ago. Both Buddha and Christ are powerless today. It is the day of Ōgami.sama. I was told to become greater than both Buddha and Christ, so I expect too much. I'm still a farmer's wife. I do everything myself. I do my own washing. This kind of thing is done by those who are faithful to their daily life.

I would like to add one more very important thing. Remember this. I am not God. I am just a human being. God is the one who uses me. You say Christ. Christ is everything to you. But Christ is nothing but a man. You confuse the body of Christ with God. The God who sent Christ is the Absolute God of the Universe. Christ was human as I am human. This is the point you must be very careful to understand. You will never find truth if you forget that Christ was a man. A thousands years of study is useless, if you miss this point. Keep this in mind.

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TENSHO KOTAI JINGU-KYO (2)

The Testimony of Believers*

A sixty-three year old father.

It was toward the end of the summer vacation when my eldest son suddenly fell ill of appendicitis. Until then I had believed the teaching of the Buddha to be the truth and regarded the so-called new religions as a kind of fraud. I had also thought myself to be elevated above concern for life and death. But this self-confidence broke down miserably when I was told by my doctor that the coming night would be critical for my son. I was completely powerless. As I kept watch at his bed-side thoughts of the "Dancing Goddess," of whom I had once heard occurred to me. Without knowing why, almost unconsciously, I turned toward the province where she lives and prayed to her for his life. I kept doing so during the whole night. As the morning sun shone into the room, I felt somewhat relieved, and from that time my son began to recover. Thus, his illness was the occasion of my turning to the true God.

On October 18th., the Great Goddess (*Ōgamisama*^a) came to Beppu. It was evening and a full moon shone on Mt. Takasaki overlooking the harbor. That evening several thousand

a. 大神様

* It should hardly be necessary to point out to the readers that the purpose of the editor in printing these testimonies, Mrs Kitamura's sermon, and similar material is to provide "primary" sources for students of religion. Critical studies will also be published from time to time. Ed.

believers from all over Kyūshū danced the dance of non-self (*muga no mai*^a) at the pier. They danced in several circles, making a whirl. It seemed to me as if I were looking at a vision of heaven, and I was deeply impressed and moved.

Before this I also had had occasion to attend a meeting with her. She then preached in the following strain: "Receive malevolence with thankfulness and a smile. As long as you cannot do that, you cannot be our true comrade." When I heard this I realized that this was a true, living Goddess. (*Tensei*^b, May 1955, No. 17 pp. 34)

A young doctor with tuberculosis

I was in financial distress, and because I had tuberculosis I could not begin my practice even though I had graduated from a medical college. I was in a state of depression. Still I was very anxious to do my work as a doctor and to seek the truth.

One day, without any definite purpose in mind, I went to my aunt's home in Beppu, when I met a believer of the Great Goddess, who told us of the dance of non-self (*muga no mai*) which was to be danced that day in public. At first I felt only revulsion, but this disappeared when I was told that the dance was the same as that performed in antiquity by the heavenly maiden at Miho-no-matsubara.*

In the evening, when several believers gathered for a "mutual polishing" (*tomo-migaki*^c) meeting, what impressed me most

a. 無我の舞 b. 天声 c. 共磨

* 三保の松原 "The Pine Grove of Miho." A story found in the *Hagoromo Densetsu* 羽衣伝説. (*Legend of the Robe of Feathers*) which is supposed to have taken place in Shizuoka 静岡 prefecture.

was the declaration of these people that they did not ask the help of doctors even in cases involving the most serious diseases. They said that if one only recited the formula, *na-myō-hō-rengē-kyō*^a, one did not need any doctor. This was said as if it were a matter of course, and it seemed to me that there was something like the invincible authority of God in it.

I stayed overnight with my aunt and during the course of the evening I was persuaded by one of them to go to the center at Tabuse where the Great Goddess lived. Two days later I went there, heard her preaching, and was saved. (*Ten-sei*, March 1955, No. 15 p. 33)

A seventeen year old repatriate

After the end of World War II we had to give up our home abroad and return to Japan. But my father died on the return trip, so I was left with my old mother and my younger and older sisters.

We arrived in this country with nothing but the clothes on our backs, and life at home was anything but peaceful. It was quite contrary to my expectations. As our family had been well off, I had known none of the difficulties of making a living, and so was almost at my wit's end. However, I somehow managed to get a job and lived with my aunt's family. But since her family had many members too, it was not easy to earn enough money to support them all.

At last my elder sister went away without telling us where she was going, so I was left alone with my old mother and younger sister. I was only 17 years of age. Moreover, my

a. 名妙法蓮結經

aunt was not kind to us. Many a time she mistreated us and so I was quite unhappy.

One day, on my way to work, I found a poster on a roadside pole telling about the Great Goddess. Then a woman in the neighbourhood told me about her in detail, and taught me to pray morning and evening, which I did. She explained to me that the teachings of the Great Goddess were not for the healing of diseases but for the improvement of our personality, that men were born into this world in order that their souls might be polished.

One week later I began to attend regularly the "mutual polishing" (*tomo-migaki*) meetings and from then on my sufferings became less. I began to find pleasure in my work. (*Tensei*, August 1955, No. 20, p. 30)

The mother of a retarded child

In spite of my son's advanced age he could not walk. Naturally, I was very much worried. One day my husband's friend, who was a doctor, took him for a medical examination. X-rays were taken, but nothing abnormal could be found. Then my mother-in-law insulted me and I spent my days in sorrow.

After two or three months I went to my parents, who lived in Yamaguchi, and my mother was very much surprised to see that my son was unable to walk. She was a believer of Tenshō Kōtai Jingū-kyō and took him to the polishing hall. For about a week we visited the hall everyday, and finally we got the chance to speak personally to the Great Goddess.

No sooner had she seen the child, than she said: "The child is possessed by an evil spirit which sits at the groin and

prevents nourishment from going into the limbs. That is why his legs are as thin as wire. If you will observe carefully my instructions, I will cure him so that he can walk in two weeks." Then she took the crying child and held him between her thighs while she continued to preach. After half an hour she let him stand up, patted his legs several times while she continued reciting *na-myō-hō-rengē-kyō*, and finally gave him back to me.

Three days later he could stand alone. The next day he could not only walk, but could run quite fast.

I am very happy to have had this occasion to receive the instructions of the Great Goddess. (*Tensei*, August 1955, No. 20, p. 36)

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RELIGION AND MODERN LIFE II

Prepared by Yoshiro Tamura

(A report of three Round Table Conferences)

(Continued from Vol. II No. 1)

Note: The designations used to identify the religious traditions of the participants are as follows: B—Buddhist, (Tendai [t], Shingon [sg], Jōdo [j], Zen [z], Shin [s], Nichiren [n]), C—Christian (Catholic [c], Protestant [p]), SS—Shrine Shintō, S—Shinto sects (Fusō-kyō [f], Misogi-kyō [m]), O—others (Konkō-kyō [k], Tenri-kyō [t], World Messianity [m], Seicho-no-Ie [s]).

VI. Social Consciousness

In the discussion of religion and modernization, the subject of social consciousness was taken up as a feature of the modern spirit, and it was said that religion should not only work for individual salvation but should also seek to awaken a social consciousness that would wrestle with social reform. This was said to be one type of modernization. Against this position, however, it was argued that religion should pick the individual out of society and give him a sense of importance.

What is the relation between the individual and society, and how should religion confront society?

The Individual and Society

C_C Concerning the problem of religion and society, I think that this is a question of the present-day status of religion. For example, in ancient times social relations were mainly between individuals. This was especially so in rural villages. All social problems were considered as involving only personal

relations. Thus, religion was very meaningful as a regulator of human relations. In present-day society, however, while individual relations are, of course, important, at the same time, social phenomena arise that are quite beyond individual effort. How should religion confront society when individual effort can not control it? This is, indeed, a serious problem.

S_f As one who has practical contacts with believers, I think that a group movement takes place only through the independent movement of individuals. Therefore, all movements concern the individual.

C_p What should be the attitude of the Korean Christian churches in regard to the problem of North Korean repatriation? Or what attitude should the Christian churches in America take toward the negro problem? These problems have social, political, racial, or national implications. Therefore, I think that religious leaders should take them into consideration.

S_f You are quite right. But I think that many problems of the individual are overlooked; and I am giving instructions to each individual about his own problems.

SS The fact that society has become something that mere individual effort cannot control, seems to me to show that individual human beings are violated by society. Therefore, I think that one of the roles of modern religion is to be found in the recovery of each individual.

S_m I, too, think that the beginning of faith lies in the individual's awakening, From that a new life-view regarding society arises.

B_z Religion should aim at self-realization. All problems can

be reduced to a consideration of the individual. This can not, however, produce direct answers to concrete social problems. Therefore, it would be better to make no comments about them. But unfortunately religious leaders, who are regarded as authorities, do make irrelevant comments which sometimes are very retrogressive and pre-modern.

B_j The most important thing for religion is to probe deeply into the real self. On this basis social activities will arise of themselves. A deeper probing into oneself would broaden the foundation for social functions.

Prof. Shin'ichi Hisamatsu* advocates what he calls "FAS Zen." The true ego is the "Formless Self." When one awakens to the "Formless Self," one takes the position of All Mankind," transcending not only one's own selfish idea but also the egoism of society, state, and race. When one awakens to the "Formless Self," one lives in history transcending history, that is, one attains an attitude of Super-historical history." This is Prof. Hisamatsu's "FAS Zen." The Zen of the past, maintaining only the "Formless Self" in tradition, did not seem to develop to the standpoint of "All Mankind" or of living in history transcending history.

Now, man is the creator of history, but he is also bound by history. This way of creating history is not correct. I think that we should transcend history by awakening to the "Formless Self" and should create history through transcending history.

* 久松真一, Priest of a Rinzai sect and formerly professor of philosophy at Kyōto University, professor of the Kyōto Fine Arts University.

B_n Nichiren* established five categories: teachings (*kyō*^a), faculties (*ki*^b), time (*ji*^c), country (*koku*^d), and orders (*jo*^e). He taught that when propaganda is not carried on along this line, Buddhism becomes good for nothing. These categories emphasize that the movement of the times and social tendencies should be carefully considered.

Nichiren spent his whole life in the movement for "The Establishment of Righteousness and the Security of the Country" (*Risshō Ankoku*^f). He keenly felt not only the necessity for the spiritual peace and enlightenment of individuals, but also for the salvation of society and the country. He fostered insight into the condition of society and of the country in his time. As evidence we can mention his prophecy of the Mongolian invasion and the "February agitation"† (The Rebel Tokisuke‡).

The Great Teacher Tendai (Tendai Daishi**) posited three kinds of illusions (*san-waku*^g), that is, false views and thinking (*kenji*^h), innumerable things unknown (*jinja*ⁱ), and fundamental ignorance (*mumyō*^j). Among these the "innumerable things unknown" are called "obstacles for bodhisattvas to guide the people" (*bosatsukedō-shō*^k). This means ignorance of various social phenomena. For him, therefore, ignorance of social problems was a reason for the disqualification of religious leaders.

a. 教 b. 機 c. 時 d. 国 e. 序 f. 立正安国 g. 三惑 h. 見思 i. 塵沙 j. 無明 k. 菩薩化導障

* 日蓮 (1222~1282), the founder of Nichiren Buddhism.

† Nigatsu Sōdō 二月騒動

‡ Tokisuke no Ran 時輔の乱

* Tendai Daishi 天台大師 (538~597) was the founder of Tendai 天台 Buddhism.

C_p Social problems are being treated in a scientific way today. Do you mean that the Great Teacher Tendai had such socio-scientific idea?

B_t He had no such ideas. In this sense we may say that he got no further than the principle. Anyway, I think that he was much interested in actual society.

SS To which side did Nichiren attach importance, personal peace and enlightenment or social salvation?

B_n Spiritual peace and enlightenment is fundamental to Buddhism. Without it Buddhism would no longer be Buddhism. In the case of Nichiren, however, he also emphasized social salvation as well. This was one of his characteristics. As for us, it is necessary to take up the movement for The Establishment of Righteousness and Security of the Country in a modern way.

Chairman Do you say that historically the Nichiren sects have had a social character?

B_n I think that originally they had such a tendency, but that they lost it later. They are, however, standing together in a world peace movement.

Chairman When Zen is compared with the Nichiren way of doing things, quite apart from doctrine, the latter seems to have an historical tradition in respect to society.

B_{sg} The Shingon sects have a *maṇḍala* which is concerned with the social aspects of life. Various sainted beings are shown grouped around the Great Sun Buddha. (*Dainichi-Nyorai*^a). This means that each of them constructs the whole of society, each fulfilling his function at his own post.

a. 大日如来 (*Mahā-vairocana*.)

C_p Does "at his own post" mean "suitable to one's status?"

Under the feudal system, to live within one's means or to know one's own place in life was social commonsense. Is the meaning of the *maṇḍala* the same?

B_{sg} It does not mean to depict society as it actually is. Shingon Buddhism also reached an affirmation through the negation of life by the "uncertainty-view" of life. It is not lacking in negativeness. On the first page of a work* of the Great Teacher Kōbō†, it is written, "Man is ignorant of the origin of birth even though he has been born so repeatedly, and he is also ignorant of the end, death, after dying so frequently."

B_s The true character of religion, in a word, should be the pursuit of the original ego and its reconstruction. Therefore, the religious standpoint would be to return to the origin of individuals who form society, without dealing directly with social phenomena or social problems; then, having done that, to re-examine society.

In the formation of Japanese Pure Land Buddhism the desperation of society itself was an important factor. Furthermore, when it was deepened by despair in one's own self, Shinran's‡ Jōdo Shin Buddhism came into existence.

C_p According to what you have just said, Pure Land Buddhism seems to concentrate on the problems of the individual, focusing on the individual's sin and its solution. I fear, however, though I may be putting it too strongly, that this

* *Hizō-hōyaku* 秘藏宝璣

† Kōbō Daishi 弘法大師, also called Kūkai 空海 (774~835), was the founder of Shingon 真言 Buddhism.

‡ Shinran 親鸞 (1173~1262) was the founder of Jōdo Shin 浄土真 Buddhism.

idea might go in the direction of holding that social affairs should not be touched, and that the only important matter is one's own salvation. Especially in Japan today, where the social situation is extremely confused, there is danger that a tendency may arise for one to escape from society in order to confine oneself solely to one's own problems, and to rest securely in the consolation of conscience,

It is certain that when a person enters a religion he does so for the purpose of solving his own problems. A person should not seek in religion a solution of the problem of world peace which troubles him, nor a means for unemployment relief. I think that when a person enters a religion, his individual problems, for example, his own sin, should be the motive. After entering a religion, the problem of how he should live in society should next arise. The influence of religion over society will then be sought.

B_s When we probe deeply into social relations, we come to an ultimate problem which cannot be solved only from the standpoint of social relations. If we tried to solve this problem only in terms of social relations, we would make a mistake. In the consciousness that man is a finite being, I think that social relations should be reduced to the problems of individuals. Social relations would be better when they have passed through this process.

C_p In Christianity, according to Kierkegaard, man is grasped as an independent entity, while according to Bultmann and Gogarten man is to be grasped in the Thou and I relationship. Robinson of England also maintains that the self comes into existence only in the group. Now, in Pure Land Bud-

dhism is a man understood as an independent entity?

B_s When the awakening of fundamental self-existence is deepened by a disaster, natural or artificial, and self-existence ceases to maintain itself by any social means, the Buddha Amida's salvation comes into existence. Therefore, it is thought that the Buddha does not come into existence until a relationship between man and man appears.

C_p There is a gap between the way of individual and social salvation, isn't there? According to Robinson, individual salvation means the salvation of society. In other words, an organic relation is recognized between the two.

B_s Buddhism also has such an idea. When one is saved, society surrounding him is also saved.

C_p The social application of religion can be understood only when man is considered in the dimension of his relation to God. The Christian Golden Rule, in the first place, is to love God with heart and soul, and, in the second place, to love one's neighbor as oneself. It is important in Christianity to combine God's love and the love of neighbor.

C_p From the Christian viewpoint this world is a stage for the drama of atonement. We are sinful beings and the only course open to us is to answer to God's love. Christians, thus answering to God's love, are always living as members of the whole (group). This is shown by the Old Testament as well as the New. For example, it is said that the Hebrews regarded a tree primarily as a part of the woods. Christians always look within themselves for the relationship of self, society, and God.

C_c Catholicism, insisting that man is basically a social being,

teaches that the social nature of man is based on the fact that man exists as a personality. Personality naturally seeks association with other personalities and develops with them. In this sense, without society there is no individual existence. At the same time, however, personality as the image of God is an end in itself. Therefore, it should not be reduced to a means. In this sense, society must not treat the individual personality as a means. On the contrary, the main purpose of society should be to support, develop, and perfect personality.

From this viewpoint, Catholicism attaches importance to social problems. In other words, it criticizes a society which does not support, develop and perfect personality and it demands a correction of this.

C_c It is the individual man and not society that is given moral free will by God. However, an individual can neither maintain his life, develop his nature, cultivate his intelligence nor refine his emotions without society. Because man is not self-sufficient, there is a dependent relationship between himself and society. In other words, the good of society as a whole should be regulated by true human nature under the command of God, and society should be regulated in accordance with fundamental human rights and the attainment of the good of the whole. The formation of the ideal world, the human mission given by God, has its starting point here.

C_p Christianity has a social character, because Christian faith can become mature through the efforts of Christians to realize God's kingdom in this world. It means that people should not remain at the level of a personal, mystic experience of

God, but should have an awareness of the church and society. This is, of course, a society in which man is regarded as in relation with God, that is, a society which supports personality and responsibility. Christianity resists present-day society where personality and responsibility are endangered, and demands its improvement.

The social application of religion is not a compromise with the times and society but a confrontation of them. In this sense, the present time should be recognized from an eschatological viewpoint.

O_m In our faith, we do not observe specific practices or prayers but regard our daily life as religious training. Because we are a new religion, we are always in contact with actual everyday life. We insist that when an individual is converted and attains some stage of training, he should carry this into his home life. The aim of the home is the establishment of a home paradise. Attaching importance to home life seems to be the merit of the Japanese family system. When a home has become a paradise, its influence should extend to society ; for example, to one's place of work, and to relatives, acquaintances, and friends. Furthermore, the country and the world should be made a paradise. This is our ideal.

B_n If religious leaders were to stay within the sphere of the individual and think that this is the only sphere of the religious world, they would be left behind by society.

In our religion propaganda activities have changed in comparison with five or six years ago. For example, in the beginning we dealt with personal troubles, but recently we

have felt that it is not correct to stop with personal problems in disregard of social conditions which have become very complicated. So we are now taking into consideration various social problems.

S_m Man cannot live alone. He is dependent in some manner upon others. The relation of oneself to others, is, in fact, an aspect of divine favor or divine *mikotomochi*.^{*} Our religion teaches that we should be aware that society, as it confronts us, is the divine favor or divine *mikotomochi*, and that we should express thanksgiving to society in compliance with the divine will.

I should like to emphasize, from this point of view, the harmony of "church" and state. In present-day Japan the principle of the separation of religion and government is adopted as a religious policy. I do not think, however, that this principle absolutely denies harmony between religion and government. Among the poorer classes there are persons who cannot find employment, despite their desire to work, while, on the other hand, there are persons who have no desire to work though favored with employment. The former is caused by political poverty, the latter by human poverty. In this sense I think that in order to elevate the standard of human culture and social life, religion and state should not be indifferent to each other.

O_t Our religion teaches that the deity created human beings in order that they might enjoy seeing them lead a happy life.

* 宰司 *Mikotomochi* originally meant the local official of the government (*kokushi* or *kuni-no-tsukasa* 国司) who ruled the provinces by Imperial ordinance.

However, the deity thought that to create them capable of acting only as he willed, would not be interesting. Therefore, he allowed them to act freely in one respect only. He first gave them hearts and then lent them bodies on the security of their hearts.

Now, in the beginning, human beings were obedient to the deity but later they began to act wilfully because their hearts were free. They began to injure their bodies which were borrowed from the deity, and caused obstacles such as disease. Then the deity lent them society in the next age for the purpose of controlling their hearts. Nevertheless, society too has come to run counter to the deity's will and has brought on war. The basis of our religious organization, therefore, lies in the idea that we should endeavor to return to the hope with which the deity created human beings and society, that is, the hope of peaceful, happy living (*Yōki-gurashi^a*).

The People and the State

SS It goes without saying that religion and society have a close and inseparable relation. The problem is what this relationship should be.

Shrine Shinto regards society as the total communal body of the people. Therefore, it can be said that Shrine Shinto and society have an inseparable relationship. In other words, any Japanese, as a member of a community, has something to do with Shrine Shinto, whether he likes it or not, and whether he recognizes it or not.

a. 陽氣ぐらし

In the ancient group life of the clan there used to be a relationship between the clan kami (*uji-gami^a*) and the clansmen (*uji-ko^b*). With the change to a local* society, this relationship developed into one between the guardian kami of the place (*uhusuna-gami^c*) and the people living in that area (*ubu-ko^d*). Thus, there existed a kinship, teaching, and regional relation. As a concrete symbol of this we may note the many shrines with Shrine Shinto as their common base. Shrine Shinto exists as a coalescence of the people, the state, and society.

Therefore, an individual is always regarded as one of the people, and as a member of the state or the community.

C_p As world communications have so greatly increased, I think that Shrine Shinto should become a little broader.

SS I agree with you. However, we should not forget that religions exists in specific places. A religion should be available to the world; but if the kinship, teaching, and regional relations do not exist, it would be rootless.

E_s What does Shinto think about the idea that government and economics should be based upon religion?

SS We regard even a sheet of paper or a drop of water as a product of the kami and as something in which a divine partical spirit (*bunrei^e*) dwells. Therefore, the thanksgiving festival for new crops, observed on November 23, for example, means not only giving thanks to the farmers for their toil but also to the divine partial spirits which dwell in each

a. 氏神 b. 氏子 c. 産土神 d. 産子 e. 分霊

* The rererence here is to a local or regional society in which the people of various clans and areas are intermingled.

grain of rice as gifts of the kami. We say in Japanese *gohan wo taberu*^a (to eat rice). In this case, *taberu* (to eat) means etymologically *tamawaru*^b (given by the kami).

SS Shrine Shinto believes that all living beings and even all inanimate objects come from the kami, work for the kami, and return to the kami. Kami in Shrine Shinto is a genuine, great power which makes all things as they are, gives them their proper place, makes them alive, and at the same time unifies and penetrates all things, producing harmony and order. This is called *musubi*^c (the spirit of birth and becoming). Ethics or morals is not only based upon some value within the human world but is a realization of the eternal *musubi*.

The peace of mankind and the independence of a people, which has become of great importance at present, is a manifestation of the communal idea. Shrine Shinto emphasizes that such a communal idea can be realized through a festival or service filled with awe and gratitude to the kami. The festivals of Shrine Shinto basically mean a communal assembly before the kami, and so Shinto Shrines are the communal center of the towns and villages.

On the other hand, in social life the fundamental attitude toward human life should be investigated. In Shinto this is to be found in the "way of the true heart" (*makoto*^d). It is a pure, clear heart which brings about reconciliation and has nothing to conceal. This changes egoistic attachment and hatred toward others into benevolence, and sorrow into delight.

a. 御飯を食べる b. 賜わる c. 産霊 d. 誠

C_p Shrine Shinto seems to give us the impression that it makes natural society religious without any improvement. In some sense isn't this a weak point in Shinto? Is there any practice in Shinto such as being for a time separated from natural or conventional society and then entering the religious world?

SS There is no such idea. Generally speaking, all the village or community is included. I think that this is an ideal form for Shinto and is not a weak point. As to the communal body, the communal body based on kinship has changed into a regional communal body, and at present even the latter is being weakened. Anyway, Shinto regards communal unity as an ideal.

B_z The Grand Shrine of Ise has had the large communal body of the state as its background, connecting all of us as a nation. What is the present state of affairs? Does Shinto regard the standpoint of the individual and that of the nation as the same thing?

SS An individual cannot exist in disregard of the nation. Since one is a Japanese national, it is quite natural for one to respect Japan. I think that it is also natural for the Japanese to worship the Grand Shrine of Ise where the Japanese ancestress is enshrined.

C_p I think that the communal body or the country had a pseudo-religious character in Japan; hence danger arose. Therefore, it is necessary for each individual to separate himself once from the communal body and to be converted voluntarily. Even today, contributions for shrine festivals are being collected in the villages, and, if any one refuses, he is

sometime ostracized by the villagers. What do you think about this?

SS Old customs remain. Money collection is made on the basis that each individual is a parishioner (*ujiko*^a) rather than a believer. This should be changed. Shrine Shinto is not necessarily dependent upon this parishioner system.

B_s Are you going to develop Shrine Shinto as in the past along the line of faith in the kami in the form of a nationally developed community, or do you intend to develop Shinto on the basis of metaphysical doctrine?

SS We cannot say which is proper. We think of the two as fused into one.

Chairman It is a fact that in the past Shinto, the racial communal society, was something like a church. The problem is how Shinto will develop in the future.

Chairman Christianity often speaks of individualism or universalism, but from the practical point of view we cannot do this. The problems of racial or regional characteristics do not concern only Shinto. These are also major problems for other religions.

C_p I think that the present world tendency is for the state to take the place of religion. In other words, the state is going to guarantee even ultimate human happiness. The responsibility for this may be on the side of religion, for it gave up worldliness, although it should have preached holiness in a worldly society. If religion had been functioning more actively in worldly society, such a tendency would not have taken place. This can be said from a consideration of

a. 氏子

Christian history. I think that the reason why European states have come to assume the role of religion lies in the fact that Christianity has lost its vitality in worldly society and has, so to speak, enclosed itself within the sphere of the individual conscience.

O_s All religions should aim at the spiritual peace and enlightenment of mankind. Therefore, they naturally should not be indifferent to society, the country, or world peace, because these things have to do with human fate. Concerning the way to look at man, it should be recognized that "man" is the general name for human beings, the state, and the kami.

C_p I think that you should add nature to a diagram of the kami, the state and human beings. The problem lies in the fact that the state is a part of it. This seems to mean that the kami manifest themselves as the state. If so, wouldn't it be difficult for a religion to become independent from the state and would not the principle of the separation of "church" and state be also broken? I fear that the state may play the role of religion.

O_s I speak from the viewpoint of the state as an idea instead of as a political organ.

O_t How about the modern view of the state that a contract is made which guarantees human rights equally, regardless of race, blood, or class?

O_s The fundamental character of truth should be such that it satisfies universality at the same time. It should be acknowledged that both the people and the state have particularity and at the same time universality as manifestations of the

life of the kami.

C_p Do you mean that all states, as a reflection of this idea, are right? Or, do you recognize the fact that, if a mirror reflecting an idea is cloudy, the reflection itself is also cloudy?

O_s Of course, I do.

Society and the Church

C_p Concerning the problem of the specific elements with which religion is concerned in society, in Christianity can be mentioned (1) the individual, (2) small unorganized groups, and (3) organized groups, that is, churches. In Christianity the church is regarded as a place where man created by God returns to Him through Christ. This is also regarded as a new society.

C_c Society can be divided into supernatural society, that is, the church, and natural society, which includes the family, professional groups, the political world, international society, and so forth. The characteristic of Catholicism lies in regarding the Church as a complete society. The Church exists as an object to help God lead mankind to the ultimate good and bring supernatural goodness to mankind. However natural society is formed by human beings. This is not only the place where human beings maintain their life, but also the place where human intelligence and sentiment are developed. The role of Catholicism in natural society lies in respecting the independence and proper functions of various organizations from a very fair and impartial standpoint, and pouring the spirit of justice and love into them. Catholicism takes the position that social life in its true sense cannot be

carried on until the Church and natural society collaborate and depend on each other, each keeping to its proper purpose and independence. Catholics desire a realization of the ideal society with the fulfillment of humanity and Christ's fulfillment as well. This means that one must not fall into either a one-sided denial of this world or into mere admiration of it.

B_s Please explain a little further about the relation between natural society and the Church.

C_c Some things are attainable through man's own effort and others are beyond his attainment. The latter are possible through God's help. The former is natural society and the latter is the Church. It is thought, however, that these two are not completely separate but that their collaboration results in the realization of a peaceful, ideal society. Supernatural society becomes the Church which is the ideal and the fulfilled form of natural society.

B_z How about those who do not desire a supernatural society but are satisfied with only natural society?

C_c I think that those who live rightly, in natural society will never fail to go to the Church and approach God.

O_t Did God give the society centering in the church first; or was natural society created first?

C_p I think that regarding this point Catholicism and Protestantism have the same view. In the beginning man lived in obedience to God. Therefore, there was no need for the Church. However, man betrayed God and thus for the first time natural society came into existence and the church was established for the purpose of emancipating man in natural society.

REVIEWS

The Religions of the World Made Simple

by John Lewis

New York: Made Simple Books, Inc., 1958

Glossary, pp. 191, \$1.00

This volume by the lecturer in philosophy at Morley College, London, England is in its fourth printing (April, 1960). Here is what happens when the religions of Japan are "made simple" (pp. 44—51).

Chapter Six

BUDDHISM IN CHINA AND JAPAN—SHINTO

The Text

Page 44

1. "The Buddha left no successor and no ecclesiastical organization."

2. "It was sixty years before the verbal teachings of Gautama were set down in writing."

Reviewer's Comment

The Buddha left no single successor because in view of the nature of his teachings, this would have been inappropriate; but he left several successors and he established an ecclesiastical organization.

It was about 300 years after his death that the verbal teachings of Gautama were set down in writing. Until then the teachings were memorized and transmitted orally.

3. "Buddhism never claimed to be an authoritative revelation."

4. "The Pali scriptures were not written down until 80 B.C.

5. "The scriptures of the Mahayana school have never been systematized like those of the Hinayana school."

6. "It [the Lotus Sutra] preaches the doctrine of the Cosmic Buddha in whom all things consist."

Page 45

7. "Islam has driven it [Buddhism] from Malaya and Indonesia where only monuments remain."

8. ".....the Sixth Great Council of the Hinayana Buddhists.

What does this mean? Most Buddhists very definitely believe that the teaching, *dharma* (*hō*) is authoritative. Whether awakening or enlightenment is revelation may be debatable.

The exact date cannot be stated with such certainty.

They have been systematized in the same way as the teachings of the Theravāda (Hinayana) school.

The Lotus Sutra preaches the doctrine of the Eternal Buddha. The Cosmic Buddha, that is, Vairocana, is preached in the Kegon Sutra.

In Malaya and Indonesia we can find not only monuments but also small, active Buddhist organizations, both Chinese and Malayan.

Southern Buddhists dislike the word "Hinayana" because it originated as a Mahayanist term of contempt. They prefer the term Theravāda, meaning "School of Elders." The correct name is the Sixth Buddha Sāsana^a Council.

^a. Pāli, "teaching"

9. ".....at Rangoon where a great new World Peace Pagoda has been built to seat 15,000 people."

Page 46

10. "Many [Hinayanaists] believe that this closes the Buddhists era and that a new Buddha will appear."

11. "Mahayana possesses in addition to its popular literature, another type that is abstract, philosophical and paradoxical, which was first formulated in Northern India."

12. "It is difficult to put esoteric Mahayana doctrine into conceptual form."

Page 47

13. "Amida is, of course, a Bodhisattva."

This should read: "..... a great new World Peace Pagoda and a hall, constructed to resemble a cave, which will seat 15,000 people, has been built."

Some may believe this. There is no reason to think that they represent the position of "many" Theravāda Buddhists.

The meaning here is not clear. Mahayana doctrine, including the doctrine of nothingness (*śūnyatā*) is believed to have been first formulated in southern India. In view of the paragraph which follows it appears that the author may be confusing this with esoteric Buddhism which some scholars believe may have been first formulated in southern India.

The author seems to identify all Mahayana doctrine with esoteric Buddhism, but the latter did not appear until about the 7th century A.D.

It would be more accurate to say, "Amida was a *bodhisattva* named Hōzō 法藏 (*Skt., Dharmākara*).

14. "It was in China that Mahayana Buddhism had its chief success and it was here that the practical-minded and this-wordly Chinese developed the doctrines of the Pure Land and the Bodhisattvas."

"By 700 A.D. Mahayana Buddhism had so changed that every monk took the Bodhisattva vow."

Page 48

15. "Avalokites-vara "

Page 49

16. "The most extraordinary form of Mahayana Buddhism [that is, Zen,] was founded in China by a ferocious Indian sage, Bodhidharma

17. ".....revelation comes not by striving but by a sudden jolt."

The author seems to imply that the Bodhisattva concept is of Chinese origin. Actually this concept is found in Theravāda sutras and was already in Mahayana Buddhism by the 1st century A.D. Its fuller development took place in China.

The hyphen is misplaced. The name should be written either Avalokita-īśvara or Avalokiteśvara:

Why extraordinary? Zen Buddhism, being based on the practices by which Gautama himself is believed to have attained enlightenment, would seem to be a very natural development. Why ferocious? To the oriental, at least, Bodhidharma's countenance is benign, pleasing, or interesting, but never ferocious.

Over-simplification has resulted in a preoccupation with one form of Zen, that is, the Zen of the Lin-chi 臨濟 (Rinzai in Japan), also

Page 50

18. "Saton"

19. "The Zen form of Buddhism
.....gave direction to Bushido."

20. ".....the teachings of Zen
Buddhism were combined with
native Japanese elements, Con-
fucian ideas and some Taoism.

called Kan-hua 看話 (Kanna in Japan) or Kung-an 公案 (Kōan in Japan) Zen, and the complete neglect of the Zen of the Tsao-tung 曹洞 (Sōtō in Japan) Sect, that is, the Mo-chao 默照 (Mokushō in Japan) Zen, or the Zen of silent meditation. In Japan the Sōtō Sect reports 15,140 temples and 6,816,715 adherents, whereas the fourteen traditional Rinzai Sects report a total of 5,228 temples and 2,999,220 adherents.

Should read "*Satori*"

It is true that in the Kamakura 鎌倉 period (1185~1333) Zen Buddhism "gave direction to Bushidō 武士道," but Jōdo Buddhism also appealed to the warriors at the end of the Heian 平安 period and in the beginning of the Kamakura period.

Not only Zen, but all other forms of Buddhism were "combined with Japanese native elements" and contributed to "Japanese social existence."

21. "Its [Zen] spirit shaped the moral attitudes and modes of living that are called Bushido....."

The author creates the impression that there was no ethics in Japanese life except Bushido; but Bushido was the ethics of the warrior class. There were other classes in Japan and these as well as the warrior class were influenced ethically by other forms of Buddhism.

The author, as well as other Western scholars, should know that Japanese Buddhism and Zen Buddhism are not identical. Without in any way belittling the contribution of Zen to Japanese life, attention should be called to the fact that, according to the 1961 Religions Year Book (*Shūkyō Nenkan*) published by the Ministry of Education, out of a total of more than 47 million Buddhists, only about 10 million are Zen adherents. Pure Land Buddhism has over 14 million, Nichiren nearly 11 million, Shingon 10 million, and Tendai 2.3 million.

SHINTO

The discussion of this subject is very confusing because of a failure to distinguish between the past, that is, pre-surrender Shinto, and the present. Before disestablishment all shrines were "state shrines." The author is aware that "Shinto shrines have been disestablished" (p. 51), but he nonetheless uses the expression, "State Shinto appears to be" and refers to "State Shrines" in the present tense (p. 50).

Page 50

22. "It is the only vital religion of the 80,000,000 subjects of the Emperor of Japan."

23. "Shinto, however, cannot divorce itself from the basic psychological and anthropological roots of all religions."

24. "The word for gods is kami"

25. "The Shrines are small, simple, and very numerous."

This sentence smacks of the pre-World War II psychology. In view of the preceding discussion of Buddhism, it is something of a surprise to learn that Shinto "is the only vital religion" in Japan. This is, of course, absurd.

Even when the book was published in 1958, the population of the country was close to 90 million.

Postwar Shinto scholarship does not attempt to do this. Generally speaking it is just as modern and objective as Western scholarship.

This is the most common word. There are others.

Most shrines are relatively small and simple. Some are elaborate, even elegant.

26. "There are over 100,000 of them [shrines]."

There may be, but the official figure is 79,775.

27. "There are public rituals at the state shrines and festivals for the family and village shrines."

There are no "state shrines" today. All shrines are private religious institutions. There are festivals at all shrines. (It would require too much space to straighten out this over-simplification.)

28. "In the eighteenth century Shinto was purged of foreign influences, especially Buddhist, and declared to be the only true religion."

In the eighteenth century a movement arose to purge Shinto of foreign influences; but it was only partially successful. I question whether Shinto was ever "declared to be the only true religion," except, perhaps by a few individuals.

29. "Shinto was proclaimed the religion of the Japanese State."

After an abortive attempt to make Shinto the state *religion*, shrines were separated from other forms of Shinto, and Shrine Shinto became a "non-religious" state cult.

30. "The department concerned is the Ministry of the Interior ..."

This Ministry was abolished in 1947. Since 1945 the administration of shrines as *incorporated religious bodies* has been in the Ministry of Education.

31. "Shinto is a national obligation, with a prior claim over all religious allegiance. Christians and Buddhist may profess their own religions, but they must acknowledge the supreme authority of the State and attend the State Shrines."

Page 51

32. "The total number of State Shrines is 183."

33. "About 17,000,000 Japanese are included in a number of recent sects"

This statement is too extreme, even as a description of the pre-war situation. It completely misrepresents the present situation. Probably in no country in the world is freedom of religion more complete than in Japan today.

(Other comments are called for but they require too much detail and so are omitted.)

This figure cannot be identified. Presumably it was taken from sources published in the middle or late 1920s. According to the *Shintō Encyclopedia* (1938) there were at the time of writing, in addition to the Grand Shrine of Ise, 116 national shrines (*kanpei-sha*) and 89 government shrines (*kokuhei-sha*), or a total of 206 shrines that were under the direct supervision of the national government and, therefore, in this special sense might be called "State Shrines."*

This statement is found under the heading of "Shinto Sects;" but it is difficult to know exactly

* *Shinto Dai Jiten*, Tokyo: Heibon Sha, 1938, (3 Vols.) For a discussion of the meaning of these terms see *Contemporary Religion in Japan*, Vol. II, No. 2 (June, 1961), pp. 84—5. Ed.

what is meant. The figure 17 million was used at one time (1937) for the thirteen sects of "Sectarian Shintō."

The total for some 126 Shinto sects, according to the Ministry of Education, was some 12 million in 1953 and is about the same today.

34. "Not being under State control....."

As already stated, no religion, including Shrine Shinto, is under state control.

The above and other errors not noted may be accounted for perhaps by the bibliography at the end of the chapter. The four references dealing with religion in Japan are all pre-war and the ones on Buddhism are concerned only with Zen.

Tōyō University

Yoshirō Tamura

A Seminary Survey

by Yorke Allen, Jr.

New York: Harper & Brothers, 1960.

640 pp. \$10.00

MAJOR SEMINARIES OF THE ROMAN CATHOLIC CHURCH

The following is a review of training in the Catholic Church. Part II, "Major Seminaries of the Roman Catholic Church," pp. 293—498.

made by a Protestant scholar. It is very well written. The more than 200 pages of Part II, illustrated with 82 tables, describe seminary

This is the first study of clerical

training in Africa, Asia and Latin America. Historical and doctrinal notes analyze the growth of Catholic seminaries both in the Latin and in the Eastern Rite. Catholic authors rarely give such extensive historical information, or a key to the nomenclature which goes often back to the Middle Ages. Hence the interest of this monumental book for Catholic scholars also.

Part II of Allen's book lists some 314 bibliographical sources. Such a wealth of information was provided, we are told, by more than 100 church officials and laymen. Moreover, the accuracy of the manuscript was checked by many experts at the various stages of its progress. Such a method is not only fair; it is imperative if one who is not a member of the Catholic Church intends to write about a matter which is as vital and intimate as the training of her clergy. In the welter of details, however, not all errors could, or have, been avoided.

Five-and-a-half pages contain the main data about Catholic seminaries in Japan. The first two pages tell the story of the Xaverian Mis-

sion in Japan. This is followed by one page on the period 1859—1945, and another page on the post-war development. Page 5 is entirely devoted to the Jesuit St Mary's Scolasticate.

This reviewer does not think that a careful reading of the text referring to the first period (1549—1642) would give the reader an accurate view of the early efforts in this country to educate a native clergy. Particularly, one must take exception to Table 140 which gives the figures for the years 1583—1593. It neglects two high points of priestly training: 1601, when the first Japanese priests were ordained and 1630, when the future Tokyo martyr, Peter Kasui S. J., and two other Japanese priests returned to Japan. The quotation of Canon Joly is here out of place.

It is a pity that Allen did not have the services of a Catholic missiologist. The Japanese Province of the Society of Jesus was not founded in 1549 (p. 448). Rather, a Vice-Province was erected by Valignano, who was not an "apostolic visitor," but a "visitor general" (p. 449). The Seminary of the

Nobles was not in Azuki but in Azuchi 安土; and the year 1614 is notorious, not for the ban to appoint bishops in Japan, but for the beginning of mass murder, martyrdom and exile for the whole clergy.

We would have welcomed data about the clerical training of the "dōjuku 同宿," from among whom most priests were selected. Such details, and plenty of them, have been published about the daily life of samurai seminarians at Azuchi, Osaka, and about the young students of the clerical schools at Amakusa 天草 and Usuki 臼杵.

Further corrections are indicated in regard to the period which runs from 1859, the re-entry of foreign missionaries into Japan, to the end of World War II. The tremendous task, carried out by the Paris Foreign Missions in behalf of a native Japanese clergy is glossed over in complete silence. Yet history tells that on March 17, 1865, the hidden Christians of Urakami 浦上 had contacted Fr. Petitjean. Already in December of the same year, the three first seminarians started their training for the pries-

thood in the utmost secrecy within a large room under the roof of his residence. In February, 1866, these heroic boys made their first holy communion.

There is no word, either, about the three first Japanese priests ordained in modern times at Nagasaki, in early 1883.

Allen gives the impression that the Jesuits were the first arrivals from abroad in the Meiji period. This is not true. After the Paris Foreign Missions established a first contact on Okinawa in 1844, the first male society to come to Japan was that of the Marianists (1887). The Marianists established their own scolasticate and trained many religious and secular priests, a fact which Allen fails to mention. Then came the Spanish Dominicans in 1904, the German Franciscans in 1906 and the Jesuits in 1908. The Lazarists, only a couple of them, came after World War II. The Sulpicians were entrusted with the Kyūshū Regional Seminary, not in 1874 but in 1933, the date of their arrival in Japan. It was the Paris Foreign Mission Society which took care of the Tokyo Seminary from

its beginning until 1940. At the November, 1945, the Conference of Japanese Bishops, the Jesuits were asked to continue this work, which they did, in May, 1946, after the buildings had been repaired.

Although St Mary's Scolasticate is an important center for clerical training, the discription of it, taken from the *Jesuit Mission Bureau Bulletin* (written for fund-raising and contact with benefactors) hardly could be said to convey a true picture of seminary life. Here, and in not a few other instances, Allen obviously forgot to evaluate his source material. We must admit, however, that it is only since the publication of two recent books on Church history in Japan that many details, unknown to the author of *A Seminary Survey*, have become generally available. We refer to Joseph Jennes, CICM, *History of the Catholic Church in Japan from the beginnings to the Early Meiji Period* (1549—1873), Tokyo, 1959, and to Joseph L. Van Hecken, CICM, *Un Siècle de Vie Catholique*

au Japon, 1859—1959, Tokyo, 1960. (Both books are published by the Oriens Institute for Religious Research, Takanawa P. O. Box 21, TOKYO). Every year, Catholic statistics are published in *The Japan Missionary Bulletin* (also an Oriens publication).

These few remarks are not meant to detract from the true value of Allen's book. The Catholic reviewer feels sincere sympathy with his attitude admirably expressed in the following statement: "Perhaps the greatest difference between Roman Catholic and Protestant seminaries is the stress placed by the former on the spiritual formation of their students. With the possible exception of some Anglican theological schools, the great majority of the Protestant seminaries appear to be seriously neglecting this important phase in the training of a minister." (p. 496).

A. F. VERWILGHEN

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World Religions

by Benson Y. Landis

New York: E. P. Dutton Company, Inc., 1957

Glossary, index, 157 pp., \$ 2.95.

This "Brief Guide to the Principal Beliefs and Teachings of the World and to the Statistics of Organized Religion" is packed with much useful information, most of which—that is, the material dealing with the Western religious denominations and sects—is presumably accurate.

A reputable publisher would hardly risk putting out anything very unreliable about religion in the United States, for example, and run the risk of the onslaught of protests which would follow from sectarian headquarters. This volume, therefore, will be useful for orientals who want a handy guide through the denominational maze of the West, primarily America.

But for the Western reader who wants a handy volume on the

world's religions, primarily oriental, this volume is not recommended. Consider, for example, the two pages (116—118) devoted to "Shintoism." The attempt to describe the nature of Sectarian Shinto and Shrine Shinto is so confused and misleading that it would take more space to explain and correct the errors than is given to the original material. On the statistical side, the author states that there are "probably about 25 million followers" of this faith, but the official statistics of the Ministry of Education state that they total some 66 million! The statistical tables on American denominations, if used with discretion, will be found useful, as will also the sections on "Developments in Religious Bodies," and the glossary. (WPW)

QUESTIONS AND PROBLEMS



Is Shrine Shinto a Religion?

— A Correction —

In discussing this subject in the June issue of *Contemporary Religions in Japan* (p. 85) the editor inadvertently created the impression that Dr. Sokyō Ono, a professor of Kokugakuin University and a member of the editorial board of this journal, approves of and supports current efforts being made in certain quarters to revive State Shinto. This was done by following a quotation from Dr. Yoshio Ōishi, a proponent of the revival of State Shinto, with the statement that "Dr. Sokyō Ono supports this [Dr. Ōishi's] position when he says in *The Kami Way* that "In its general aspects Shinto is more than a religious faith."

It was the writer's intention to indicate that both of these men agreed that Shrine Shinto was a religion, although both also believe that it is "more than a religion." It is clear, however, that the statement, as it stands, implies a greater degree of approval than was intended and than actually exists. Therefore an explanation and an apology is in order.

The explanation may be best presented in Dr. Ono's own words. He writes:

"In other words, Prof. Ōishi and I are dealing with different subjects. Accordingly, I must say that the quotation is not quite fair, because it does not take this into consideration. Furthermore, there is a difference in the standpoints of both of us, for while Prof. Ōishi is a constitutionalist, I am, in the first place, a student of Shinto. As a matter of fact, I do not quite approve his legalistic

argument in favour of revival of State Shinto, and I would feel very embarrassed if this difference should be ignored and if the above statements were used in connexion with the argument of Prof. Ōishi who insists upon the legitimacy of State Shintō. As for me, I have no inclination to deny that Shinto, in general, as well as Shrine Shinto in particular, has a religious character and is a religion.

"The problem of the revival of State Shinto is, of course, a delicate one which is very liable to cause trouble. At present, therefore, the Association of Shinto Shrines (*Jinja Honchō*) does not have the least intention of taking political procedures for the revival of State Shinto, nor even to inaugurate an investigation of the problem. Accordingly, I, as a scholar having a post in that organization, should also like to abstain from any steps which may give rise to political controversy.

"The article also seems to attach a particular importance to my position as a member of the Association of Shinto Shrines, for this is explicitly stated in quoting from my book. But for the reasons I have just given above, this is a misunderstanding which I would like to have corrected. In writing my book: *The Kami Way* I attempted to pay due attention to the neutral character of the International Institute for the Study of Religions, the publisher, and to hold to the purely scholarly, unprejudiced position of a commentator. In order to make this clear, I usually state my post as a professor of the Kokugakuin University or give it together with my other post, as a lecturer of the Association of Shintō Shrines. The book in question was written from such a standpoint and with such an intention."

The editor sincerely regrets that Dr. Ono's position was misrepresented.

(WPW)

CHRONOLOGY FOR 1961

(April—June)

Apr. 1 —Higashi Honganji temple in Kyoto dedicated a hall (capacity 1,000) for the use of its women's organization which has nearly 200,000 members.

Apr. 2 —Reiyū Kai Kyōdan observed the 36th anniversary of its founding with a convention of some 27,000 youths.

Apr. 4 —The annual three-day conference of United Church of Christ-related missionaries opened at Sanmai-sō, Hakone, with some 300 missionaries attending.

—The Risshō Kōsei Kai membership fee was raised from 10 to 100 yen a month. The new fee will include a subscription to some of the society's publications.

—Nishi Honganji temple in Kyoto opened the second period (April 4—16) of its 700th anniversary (Dai Onki) commemorating the death of its founder, Shinran (1173—1262).

Apr. 6 —Sōka Gakkai submitted a petition to both houses of the Diet

concerning the right of its members to inter the ashes of their dead in family temple burial grounds without interference by the temples concerned.

Apr. 7 —Several leading Christians, including Mrs. Tamaki Uemura and Prof. Hidenobu Kuwata of Tokyo Union Theological Seminary issued a statement opposing the enactment of a lese majesty law.

Apr. 9 —The Association of Shinto Shrines (Jinja Honchō) announced a second five-year plan which will include publication of a manual for Shinto priests, and activities promoting (1) the enactment of a lese majesty law, and (2) designation of February 11th as National Foundation Day (*Kigen setsu*).

—Seichō no Ie announced its approval of a lese majesty law.

—Repair of the severe damage to the Grand Shrine of Ise caused by the Ise Bay Typhoon (Typhoon Ida), in the fall of 1959 has been com-

pleted. More than 15,000 volunteers assisted in the repair work.

—The Japan Catholic Doctors Association (Katorikku Ishi Kai) held a convention in Tokyo commemorating the 10th anniversary of its founding.

Apr. 10 —The National Cultural Conference (Kokumin Bunka Kaigi), a “progressive” group closely related to the General Federation of Japan Trade Unions (Sōhyō), passed a resolution opposing a lese majesty law.

Apr. 11 —A four-day conference of Catholic diocesan leaders was opened in Tokyo, which, among other things, discussed some fundamental points to be observed by the believers in dealing with political problems.

Apr. 12 —Tenri-kyō announced the organization of a group of 200 devotees to translate the sect's books into Braille for use in propaganda among the blind.

—Zōjōji temple, Tokyo, consecrated a new hall for its believers.

Apr. 13 —Higashi Honganji temple in Kyoto announced completion of an English translation of its fundamental scripture, “Kyō-gyō-shin-

shō” (“Teaching, Practice, Faith and Attainment”) by Shinran.

Apr. 14 —Higashi Honganji temple in Kyoto opened a fifteen-day period of services commemorating the 700th anniversary of the death of its founder, Shinran (1173–1262).

—A new St. Joseph Friary Church (28–4, Mikawadai-machi, Minato-ku, Tokyo) will be built as a Franciscan Apostolic Center in the middle of Tokyo. The new church will include a basement “Chapel Center” for social and religious affairs, which will also serve as a social center for people from the various countries, working in embassies and private business, as well as for Japanese.

—The Board of Trustees of Nanzan University in Nagoya announced that Nanzan University will move to Rakuen-chō, the so-called “new university property.” (Nanzan owns approximately 27 acres there.)

Apr. 15 —The Minister of Education, Mr. Masuo Araki, stated that the government does not regard the administration of Shinto shrines by the state nor the revision of the Religious Juridical Persons Law (Shūkyō Hōjin Hō) as necessary

at this time.

—Jinrui Aizen Kai, an organization affiliated with Ōmoto, started a campaign to collect signatures in support of total disarmament.

Apr. 16 —The National Cultural Conference (See April 10) announced its opposition to renting the Tokyo Municipal Gymnasium to the Tokyo Christian Crusade on the ground that it would be a violation of the Constitution.

Apr. 18 —Tenri-kyō celebrated the birthday of its founder with ten days of special services which were attended by some 300,000 believers, including many from abroad.

Apr. 21 —The Tokyo Municipal Assembly voted to rent the Tokyo Municipal Gymnasium to the Christian Crusade Committee.

Apr. 28 —The series of anniversary services commemorating the 750th anniversary of the death of Hōnen (1133—1212) and the 700th anniversary of the death of Shinran (1173—1262), which began at Chion'in on March 1 in Kyoto came to an end. An estimated total of 1.3 million people attended these services.

May 3 —The Catholic Educational

Conference (Katorikku Kyōiku Kyōgi Kai) was opened in Tokyo.

May 6 —The Tokyo Christian Crusade opened in the Tokyo Municipal Gymnasium.

May 9 —Completion of the first Pāli-Japanese dictionary by Associate Prof. Shōzen Kumoi of Ōtani University in Kyoto was announced. —The Buddhist Peace Conference (Bukkyōsha Heiwa Kyōgi Kai), a group of "progressive" Buddhists, issued a statement condemning the Christian Crusade as anti-communistic propaganda.

May 10 —A three-day International Conference for Cultural Harmony (Seishin Bunka Kokusai Kaigi) sponsored by Ananai-kyō, one of the postwar religious movements, opened in Tokyo with some 100 delegates reported to have come from abroad. Additional meetings with most of the delegates in attendance were subsequently held in Kyoto, Fukuoka, and Kurume.

May 13 —A delegation of Buddhists left for China to return the ashes of some Chinese laborers who had died in Japan during World War II.

May 15 —The Japan Council of

Evangelical Missions (JCEM), composed of representative of 37 missions in Japan, was organized and officers were elected. Dave Hesselgrave of the Evangelical Free Church Mission was elected Chairman.

May 17 —The National Conference of Shinto Youth (Shinto Seinen Zenkoku Kyōgi Kai) opened in Tokyo to discuss the problem of Shinto propaganda among the youth.

May 22 —The Association of Shinto Shrines observed the 15th anniversary of its founding at Toyoko Hall in Tokyo, with some 3,000 people in attendance. In his address President Morihiko Tomioka discussed the policy of the association to secure governmental administration of Ise Shrine and the revival of February 11th as National Foundation Day (*Kigen-setsu*).

May 23 —The 117th anniversary of the founding of the Baha'i faith was commemorated at the Baha'i Center in Tokyo.

May 26 —Ōmoto announced plans to commemorate in 1962 the 70th anniversary of its founding which include the construction of new

training hall at its center in Kameoka, Kyoto, and the publication of a history of Ōmoto.

—The so-called Dancing Religion, Tenshō Kōtai Jingū-kyō, announced plans to build a hall for the training of its believers at its center in Tabuse, Yamaguchi prefecture.

—Nobel Prize Winner, Professor Hideki Yukawa of the University of Kyoto, is one of ten new members who have been named to the Pontifical Academy of Science.

May 30 —On behalf of President Lubke of the Federal Republic of Germany, the German Ambassador conferred on the Rev. Joseph Roggendorf, S. J., well-known educator of Sophia University, The Cross of Merit, First Class, for his promotion of good relations between Japan and Germany, and for his efforts towards an understanding of East-West cultures.

May 31 —The 7th annual convention of All Japan Buddhist Woman's Association (Zen Nippon Bukkyō Fujin Renmei) was held in Sōjiji temple in Yokoyama.

June 1 —The 9th convention of the Japan Buddhist Federation (Zen Nihon Bukkyō Kai) was opened in

Sōjiji temple with some 1,000 registered delegates. The main subjects discussed were: revival of Buddhist temples, youth problems, international peace and graveyard rights.

June 3 —Two trained nurses departed from Yokohama for Nepal where they will serve as medical missionaries sponsordly the Christian Doctor's Association.

June 4 —The Tokyo Christion Crusade ended. According to the official reports therse was a total attendance of 226,752 at the mass meetings. The average daily attendance was about 7,500 and the total of those who indicated a desire for baptism or further instruction was 8,941. The total amount of the offerings was ¥4,577,675 or \$12,715.

June 8 —According to a study by the Kyoto Educational Institute on the moral character of the pupils of sectarian schools, such pupils show a tendency towards a higher sense of personal responsibility, while those in public schools have a keener sense of social solidarity. —Representatives of the Japan Buddhist Federation (Zen Nihon Bukkyō Kai) met with the official

of the Ministries of Education and Welfare to discuss the "graveyard problem."

June 9 —A committee has been organized by the Yokohama Diocese to plan for the centenary of the first Catholic Church in Japan to be established after the expulsion of foreigners in the Tokugawa era. The event will be observed in the spring of 1962.

June 11 —Students of Kokugaku-in University, a Shinto institution in Tokyo, requested that "Introduction to Shinto," be made an elective instead of a required course.

June 12 —It was announced that the Christian Academy, in Ōmori, Tokyo, an organization modeled after the Evangelische Akademie in Germany, has been incorporated.

June 13 —The National Cultural Conference (See April 10), established a sub-committee to deal with religious matters.

June 14 —A party of four Christian members of the Diet departed for a three-week tour of Germany as state guests of the West Germany Government. The party consists of two members of the Liberal Democratic Party, and one

each of the Socialist and Democratic Socialist Parties.

June 17 —The National Holiday Bill, which among other new holidays included February 11 as National Foundation Day, was shelved by the Diet for the third time.

June 21 —A Ministry of Education sponsored study of Zen from a psycho-somatic point of view was begun under the leadership of Prof. Kanae Sakuma of Tōyō University in Tokyo and a number of noted physicians and psychologists.

—Yasukuni Shrine and 50 other shrines throughout the country initiated a campaign to increase expressions of reverence for the

war dead.

June 24 —The Grosses Verdienst-krous was conferred upon the Rev. Francis X Ōizumi, S. J., President of Sophia University, at the German Embassy in Tokyo on behalf of the German Government for "his outstanding merits in promoting the advance of scientific pursuits and cultural exchange between Japan and Germany."

June 25 —The foundation of the new Shinto University building at Ise, Jingū Kōgakukan University, was laid.

June 28 —A Buddhist Culture Institute (Bukkyō Bunka Kenkyū Sho) was established at the Ryūkoku University in Kyoto.

INSTITUTE NEWS

Some additional suggestions received

- “Send your informative letter to all missionaries. I meet many who have not yet subscribed but want to, so I pass on your address. To you a good work, well done!”
- “Type not attractive, too large. You could save space by using smaller type.”
- “Keep up the great work!”
- “No suggestions. The editor does an excellent job.....”

A foreign observer comments on a Round Table Conference

This is just a note to say how much I appreciated your inviting me to attend the panel discussion report on the sixth inter-faith Round Table Conference. This was my first opportunity but I hope there will be many more.

I was impressed especially, as the members of the panel also appeared to have been, with the sense of challenge with which the conference was charged. I have attended many debates and religious conferences, but I don't believe I have ever seen young men more earnestly digging to find the elements in their own personal faith with which to meet the change of other religious beliefs. Later, I heard a radio interview with Mr. Ōishi in which he reported on the conference. Mr. Ōishi mentioned that the various papers were probably not of great consequence with respect to the philosophical or theological thought contained in them. This was a just criticism, I am sure, but to me this is exactly why they were of extreme consequence. The young men on the panel were involved in a

defense of personal faith commitments and not in some class room intellectual exercise. And they treated it accordingly. The only exception being the Shinto priest, which was to me a verification of a previous opinion that Shinto is not a religion calling for faith commitment but rather a nationalistic, cultural heritage which is maintained more than anything else for tradition's sake.

Being a Christian myself I was especially interested in the presentation by the young Christian minister. He did an excellent job, grasping clearly the fundamental differences of Christianity from the other religions represented. Attacking the Buddhist idea of monism, and the Shinto idea of pantheism, he made it clear that Christianity asserts the fundamental difference of God, man, and nature. But, in calling on the Christian church to be more faithful to its God-given call to work in the world in order to change it for the better, he touched a note that was sounded by all the young religionists: namely, the responsibility of all religions to work together for peace and brotherhood among all mankind.

The significance of this round-table discussion probably does not lie in any philosophical or theological statement that these young men may have made. It lies rather in the spirit of friendliness and understanding that these young men experienced; and, as some of them expressed it, in the opportunity it gave these young leaders to really examine the fundamentals of their own faiths against the challenge of other religions.

The feeling of mutual friendliness was evident. It was interesting to see how, when the young Christian minister was baffled by a question from a lay follower of Konkō-kyō in the session that followed the panel, all of the other members of the panel came to his rescue. And, when we were eating together, the Shinto priest remarked to me that he had come to the meeting that day not from his home but from the Christian minister's home. I am looking forward to the report of this conference and hope that there will

be more.

A note from Dr. D. C. Holton, San Gabriel, California

Your letter and a copy of the book—The Kami Way—reached me safely. Many thanks. I find the book filled to the brim with important information regarding an aspect of religion in Japan. Congratulations.

